W Baldwin 150 5th Av

Zion's Herald

Wednesday, January 25. 1899

"FOUR FEET ON THE FENDER"

REV. ROBERT McINTYRE, D. D.

FOUR pictures I see, in a frame quaint and olden,
Aglow in the twilight, half-gloomy, half-golden,
Where big beechen logs, all the fireplace filling,
From out their rude caskets their rubies are spilling,
To roll o'er the hearth in a river of glory.
The wind in the chimney is crooning a story;
On walls and on ceiling the shadows are shifting,
And down the wide flue a few snowflakes are sifting
Where brother and sister sit, winsome and slender,
And face answers face, with "four feet on the fender."

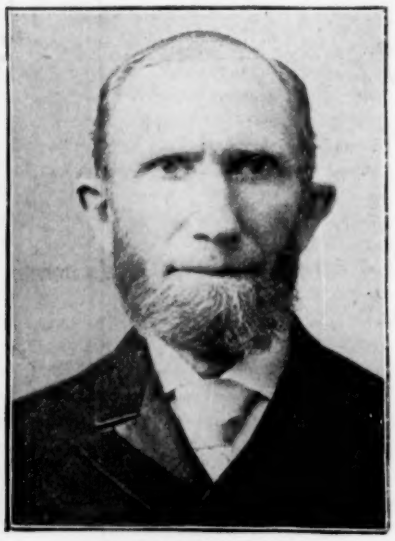
Then later I see the young man and the maiden,
Whose low, wooing language with fervor is laden.
I hear his fond question, in fear and in trembling,
Her gracious reply without guile or dissembling;
Then every blithe robin that ever had nested
Within the brave beech tree, or ever had rested
Inside its green tent, when it stood in the thicket,
Seemed singing again with the shrill little cricket.
Oh, sweet was their song when the lass did surrender,
And hand answered hand, with "four feet on the fender."

Once more I can see the same happy pair mated,
Enclosed in the Paradise love has created.
Around them the children, with riotous laughter,
Flood all the old room from the rug to the rafter.
They play in the splendor the fire is flinging
Across the broad floor, and the kettle is singing
Its cheery defi to the storm that is piling
The gables with snow, and the wee baby smiling
In dear mother's arms makes the father's face tender,
And heart answers heart, with "four feet on the fender."

We sing of the Paradise where we are going;
Oh, fair are its gardens with pure waters flowing,
The amaranths blooming, the azure skies arching
Above the white host of the ransomed ones marching!
But I, sitting here, in my loneliness yearning
For one who has gone whence there is no returning,
Oft picture that place as my own Father's dwelling,
Where she whom I love to the angels is telling
That kindly old Death soon her sweetheart will send her,
And heaven will begin, with "four feet on the fender."

THE Y. M. C. A. OF TWO STATES

The sixth annual reception of the State Executive Committee of Young Men's Christian Associations of Massachusetts and Rhode Island occurred, Jan. 17, at the Brunswick. It was an interesting, enjoyable and inspiring occasion, calling together nearly three hundred gentlemen and ladies, among them many of the best known and successful Christian workers in both States. The special guests of the evening were Mr. Henry M. Moore, Mr. Frederic B. Pratt, of the Pratt Institute, New York, and Major Charles K. Darling, of the 6th Massachusetts Volunteer Infantry. Besides being the sixth annual dinner of the Executive Committee, the occasion celebrated the 70th birthday of Henry M. Moore, who is one of the leading figures in the Young Men's Christian Associations. Before each plate at the banquet was a heavy embossed cardboard, the size of a cabinet photograph, bearing a perfect half-tone likeness of Mr. Moore. This was a cherished souvenir of



HENRY M. MOORE.

the occasion, one that was admired and carried carefully away by every one present.

Mr. O. H. Durrell, chairman of the State Executive Committee, presided and introduced the after-dinner speakers, saying in a brief and instructive preliminary address that the gathering was to advance a cause more important and far-reaching than imperialism or protection — the cause of the young man; to save him from all forms of evil, and to help him develop into a manly, useful Christian citizen. He outlined the work of the executive committee, and paid an exalted tribute to Mr. Moore for the part which he had taken in that work.

Mr. Frederic B. Pratt, son of the founder of the Pratt Institute of New York, and president of the department of physical culture, magnified that feature of the work, and said that the Y. M. C. A. in all of its departments was adapting itself to present needs, and that it had performed its mission so well that it received the confidence of young men everywhere. He was glad to be there to speak his affectionate appreciation of Mr. Moore, who in spirit and work reminded him more of his father than any other man.

When Major Charles K. Darling was introduced he was received with hearty applause. He spoke at length, but with much interest, of the work done by the Y. M. C. A. in his regiment at Porto Rico, and paid a grateful and tender tribute to Mr. Dwight L. Rogers who acted as chaplain for the regiment. Mr. Rogers was present, and when asked to rise by Mr. Durrell was greeted with generous applause. Col. and Mrs. Rice were also present and were heartily received.

Mr. Luther D. Wishart, who was introduced as the organizer of over one hundred Associations in colleges in this country, Europe, Asia and elsewhere, spoke with profound feeling of his close relation to Mr. Moore and the invaluable service he had rendered him in his life work. Mr. Moore, of all men whom he ever knew, had the power of imparting sympathy and courage to another man when it was most needed. He did not know a better man than Mr. Moore, nor one whose services had contributed so much to the success of the Y. M. C. A.

Russell Sturgis read an appreciative and discriminating sketch of Mr. Moore and his connection with the Y. M. C. A., and pronounced the help which he had rendered to be unspeakably valuable.

Mr. Henry M. Moore, the last speaker, was greeted with a Chautauqua salute. He said that it would relieve him as well as others to lose sight of personalities and speak of the work. He then presented with striking force the beginning and growth of the work as he had witnessed it. In these two States there are now 87 Associations, 128 salaried officers, 21,046 members, 3,000 committeemen, 100 Bible classes every week, 83 men's meetings every week, 52 boys' meetings weekly, 130 educational classes weekly, and property valued at $2,386,162, with 8,010 members of women's auxiliaries. The annual expense of supervision is $13,500, supported entirely by voluntary contribution. The army work will cost $6,000 additional. The endowment building at 167 Tremont St., costing $152,500, has increased in value fully $15,000 since its purchase. It bears a mortgage of $105,000. It is planned to pay this off by December, 1901, before the semi-centennial celebration of the founding of the Boston Young Men's Christian Association, the first in this country.

President McKinley's commendation of the Y. M. C. A., which was printed on the *menu*, seemed especially pertinent and deserved: "I congratulate you on your splendid cause, the holiest cause in which man ever engaged, and also upon the progress you have made. I bid you Godspeed. Your Association not only leads to Christian life, but to good citizenship."

The State executive committee consists of O. H. Durrell, chairman; Frederick Fosdick, vice-chairman; F. B. Shumway, clerk; Preston B. Keith, treasurer; William H. Breed, L. B. Breer, J. W. Cawley, George W. Chase, Albert C. Day, James H. Eaton, Joel E. Goldthwait, James A. Hale, F. W. Hartwell, Arthur S. Johnson, James L. Johnson, James Logan, A. B. McCrillis, Henry M. Moore, G. L. Richards, Russell Sturgis, C. B. Tewksbury, Francis O. Winslow. The State secretaries are: R. M. Armstrong, B. W. Gillett, George S. Budd, Dwight L. Rogers, E. M. Robinson.

Put a piece of Ivory Soap in the dainty basket mother love prepares for the baby. Pure, unscented white soap, like the Ivory, is the best for the rose-leaf skin of the new-comer. Scents too often disguise impurities that would injure it. Be wise in time, before the mischief is done.

The vegetable oils of which Ivory Soap is made, and its purity, fit it for many special uses for which other soaps are unsafe and unsatisfactory.

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Art in Stained Glass

In connection with the dedicatory services of the new Methodist Church in Westboro the stained glass windows are winning the admiration of the large audiences.

In the rear of the pulpit is a window 10 feet in diameter, erected in loving memory of Rev. Z. A. Mudge. This is termed the "Christ" window. In this, which has an easterly exposure, Mr. Baird has aimed to give age to the coloring of the work, and has succeeded admirably, and, in fact, it reminds one of the color of the glass work in the Glasgow Cathedral.

On each side of the church are two large triplet memorials, one in memory of Joseph A. Trowbridge, and the other in memory of Eliza J. Richardson. These windows, which are 11 feet wide by 14 feet high, are the most delightful monochromes in greenish amber opalescent glass, the decoration of the same depending wholly on Mr. Baird's coloring, with the exception of a symbol at the top and the inscription plate which crosses the lower half of the window.

The remainder of the windows are in delightful tones of amber and green, without any particular attempt at decoration, and, with the mural coloring, produce one of the most delightful church interiors in New England. Redding, Baird & Co. received a warm note of thanks from the society, last week.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

American Troops in the Mediterranean

On Thursday the army transport Grant, formerly the Mohawk, sailed from New York, for the Philippines with 1,700 regular troops on board. She will touch at Gibraltar, and then proceed *via* the Suez Canal. While our blue jackets and marines are familiar sights in the Mediterranean, this is the first instance of any considerable number of American soldiers being sent there. The first regular army transport, after careful inspection by the authorities, was pronounced admirably fitted up and provided with all the necessities for the health and comfort of the soldiers. Two other transports, similarly fitted, will speedily follow the Grant. The progress of this one will be watched with interest, and the fact of the presence of American soldiers in European waters will not pass without comment.

Santiago's Good Fortune

General Wood, the military governor of Santiago, has been telling us something about the condition of Cuba. His remarkable success as an administrator has given him a prestige which enables him to speak with authority. The key to his success is to be found in his determination to teach the citizens of Santiago self-government, and in impressing upon them the fact that the underlying principle of self-government is a thorough respect for civil authority. The administration of General Wood shows plainly that the United States is fully competent to teach the inhabitants of Cuba to govern themselves, and that we need have no fear for the future of Cuba as long as the principles which have dictated the policy of Santiago's ruler are given full sway. General Wood says truly that what has been done at Santiago can be done in all the provinces. It can only be accomplished by following his example and giving the inhabitants every opportunity to show their loyalty to the government and their ability to govern themselves. While exercising military authority, all those charged with its exercise should keep the army in the background and give every possible encouragement to civil rule.

Malietoa Tanus and Mataafa

Malietoa Laupepa, the twenty-seventh king furnished Samoa by the Malietoa family, died last August. Shortly before his death Mataafa, who headed a partially successful rebellion against him in 1888 and who was subsequently banished to the Marshall Islands, was permitted to return to Samoa by renouncing all participation in Samoan politics. Under the treaty of Berlin, negotiated in 1889, Great Britain, Germany and the United States became responsible for the autonomy of Samoa. It was then agreed that in the event of the death of the king an election should be had according to the customs of the Samoans, and that in case of disagreement the final decision should rest with the chief justice of Samoa. While the reports from Samoa are somewhat contradictory, it appears that Mataafa was elected king, but that the chief justice, who is an American, decided him to be ineligible and declared Malietoa Tanus king, on the ground that Mataafa was barred by the Berlin treaty. The followers of Mataafa, who appear to be very largely in the majority, refused to abide by this decision and fighting ensued during which there was great destruction of life and property. At this juncture, if the reports are to be credited, the German consul, Rose, and the German president of the municipal council of Apia, took possession of the supreme court, Rose declared himself the chief justice, and confusion reigned. On the face of it, the Germans have acted without authority, and the German Government will undoubtedly disavow the acts of her representatives there. The whole affair is most unfortunate and unnecessary.

Army Discipline

The American people were shocked to read that an army officer of high rank, occupying one of the most important and responsible positions, Commissary-General Eagan, had appeared before the commission investigating the conduct of the war, and inveighed against Major-General Miles in the most violent and abusive language. It was not an instance of an outburst of temper where hasty words were spoken, but a deliberate statement carefully typewritten. It scarcely seems possible that any officer should so far forget himself as to do such an utterly inexcusable thing, and it is a matter of wonder how the commission ever allowed such language to be used in its presence. The President promptly ordered the offending officer to appear before a court-martial, where he must answer to the serious charge of "conduct unbecoming an officer and a gentleman." This is an offence for which the only adequate punishment is dismissal from the service.

Afghanistan's Menace

Russia has recently opened a railroad from Merv to Sary-Yazy, a town on the Murghab River, near the frontier. This is only ninety-five miles from Herat in Afghanistan, and the road will be extended to that point very soon. It has been given out that Russia is seeking a way across Afghanistan to the Persian Gulf, but it would be much easier to go straight across Persia from the southern shores of the Caspian. The road, once opened to Herat, is much more likely to be extended across Afghanistan to Kandahar, which is at the door of British India. There are rumors of a secret alliance between the Amir and the Czar, although such an alliance would be an affront to Great Britain, to whom the Amir is indebted for his seat on the throne and from whom he has received an annual subsidy for many years. The British have taken possession of Khyber Pass and will build a railroad through it to the valley of Jelalabad, right under the walls of Kabul, the capital of Afghanistan. In the event of the death of the present Amir there are likely to be two claimants to the succession. Should these engage in war, it would be an easy matter to enlist Russia on the side of one and Great Britain on the side of the other. In any event, the activity of both countries in that part of the world makes it not impossible that the Bear and the Bull may meet each other there in their struggle for the conquest of Asia. Important history is likely to be made in Afghanistan within a very short time.

British Trades Unions

The British manufacturers are a good deal disturbed because so much of the trade they formerly controlled has been diverted to the United States. They have been reading the final returns for 1898 with considerable surprise that British foreign trade shows no signs of increasing, notwithstanding the fact that the sphere of British trade influence has been enlarged. It is doubtless true that the long strike of the British engineers, taken in connection with the strike of the coal miners in South Wales, is sufficient to explain this unsatisfactory state of things; but the remedy would seem to be in removing the causes of strikes. Instead of this, the British manufacturers are reported to be organizing a federation to oppose trades unions and to deal with individuals only. In the event of a strike by the employees of any company in the federation the company will be paid an average dividend during all the time it refuses to

yield — not exceeding one year. That seems to be an effectual plan, but it happens to be the plan of the trades unions, and it is certainly a high tribute to their efficiency that the manufacturers are now so generally agreed to adopt this method. The manufacturers confess they are not able to carry on the conflict single-handed, and so they combine. That is clearly within their right; but it is slightly inconsistent that they should combine in order to prevent a combination.

Abolishing Prize Money

An amendment to the Navy Personnel Bill abolishes prize money. There is no more reason why the navy should be paid for captures made at sea than that the army should be paid for captures made on land. Prize money is a relic of barbarous days. It belongs to the era when captured cities were given over to the victors for plunder, and when all warfare on the sea was but little better than piracy. The law awarding prize money has been on our statute books just one hundred years. It is the best celebration of its centennial to remove it forever. Under existing law Admiral Sampson will receive a large sum of money as his share of the prizes captured from the Spanish. He will not fare as well as Admiral Farragut during the Civil War, who received more than $140,000, or Admiral Porter, whose share amounted to almost $126,000, but he will receive more than the amount paid to him in salaries during the last twenty years. The Navy Appropriation bill contains an item of $2,000,000 for the payment of bounties on the Spanish men-of-war destroyed last summer; but bounties will disappear with the abolition of prize money, and prepare the way for the exemption from capture and confiscation of all private property on the high seas in time of war.

Beneficiaries of the Export Trade

Our foreign commerce in 1898 was the largest ever known. This result was attained by the unparalleled export trade, which amounted to $1,254,925,169. The importations were the smallest since 1885, and the excess of exports over imports amounted to $621,260,535. The immediate result was an importation of gold, larger by forty million dollars than any other year in our history. More than eight hundred and fifty million dollars of our export trade was made up of the products of the farm. Both in quantity and price the products of the farm have been exceptionally large. There is a wide range, from eggs to wheat, from feathers and oil cake to cotton, provisions and animals; but breadstuffs, cotton and provisions were the three leading articles of export. Great Britain remains our best foreign customer notwithstanding the fact that we have bought so much less of her in exchange. Germany is a good customer, and demands more and more of the products of our farms every year in spite of what looks very like hostile legislation and unnecessary restrictions. It is no wonder that we hear less talk of currency reforms. As long as there is plenty of gold, and the farmers are getting the lion's share of it, people cannot be carried off their feet by any clamor for cheap money.

Self-Restraint in France

The past week has been a comparatively quiet one in Paris. The news of Samoan troubles interests, but does not specially concern, the French people; the aggressive attitude of Great Britain in the Soudan as announced by Lord Cromer has not caused any unusual outbreak; and even the pessimistic speeches of M. Pelletan, in reporting the French budget, have fallen dead. The National Legislature has had its daily brawls, and the press has contained its full proportion of incendiary language, but there is some small evidence of self-restraint which is encouraging. It is announced that the Cour de Cassation will not deliver its decision in the Dreyfus case until the end of next month. This is a wise precaution, for much of the hot blood of Paris will have cooled by that time. It is to be feared that the threats and insane conduct on the part of the Parisians in connection with the case of Dreyfus have caused the Court to hesitate to accept the full responsibility which undoubtedly belongs to it, and that in view of the malicious attack on its honest intent it will content itself with an order that Dreyfus shall be tried again by court-martial.

Cecil Rhodes

This South African potentate is now in London, where his schemes for the aggrandizement of Great Britain rival those of Hooley for the aggrandizement of himself. No one is too great and few too small to pay court to this bold schemer for empire. He is now seeking the aid of the government in his "Cape-to-Cairo" railroad and telegraph line. He assures the Cabinet that $50,000,000 will finish the work, and the opinion is freely expressed that he will succeed in inducing Parliament to support his plans, and that he will carry home large sums of money raised in London. There are those who declare that it is the desperate straits to which he is driven, and not the promise of success, that took him to London, but Great Britain is very much in sympathy with his plans because they propose to accomplish exactly what she has set herself to do. The trouble in the Transvaal is too trivial to stand in the way of the approach of Kitchener from the north to meet Rhodes from the south, and England tightens her hold in the Nile while she parleys with Rhodes.

One Effect of the Raines Liquor Law

It was claimed that the Raines law would take the saloon out of politics in New York, since by its provisions any citizen who can pay the fee is entitled to a license. The law has not done all that was claimed for it, but the fact that in the present Assembly there is only one member from New York city who is a liquor dealer is certainly reason for congratulation. In the Senate there is one keeper of a saloon and one ex-barkeeper, and that is all. If it can once be instilled into the minds of people that the liquor business is not a matter of politics, and that politicians are free to go and come without any irresponsibility to the liquor dealers, it will certainly be a great gain.

Robbing the Indians

The Minnesota Indians own valuable timber lands. It would doubtless be just as well to allow them to retain both timber and lands indefinitely, for the country needs forests more than millionaires. Congress has been unable to resist the demands of the rapacious pale faces, and so it has passed laws giving them the right to cut timber on the red men's lands, under restrictions which read well enough when the white man reads them to the Indian, but which read very much like plain and simple robbery when the white man reads them to himself. The timber is measured standing, and dead timber does not count. The consequence is that more than half of it is "dead" when it is on the reservation, but not to be distinguished from live timber when it is banked by the stream on which it is to be floated. The Indians are charged with all the expenses of appraisal, measurement, inspection and numberless commissions, so that when the final account is rendered there is precious little coming to them. The Indian Rights Association has now presented to the Senate a petition that hereafter the timber be measured after it is banked, and paid for without unreasonable delay. A simple expedient, and one that will prevent any recurrence of Indian outbreaks in Minnesota in the future.

Troops Landed Near Iloilo

It is a relief to know that the soldiers have been landed from the transports sent to Iloilo, for confinement, inactive, on board ship is very trying under the conditions that prevail in a tropical climate. General Miller, who is in command of the expedition, has successfully landed at Guimaras Islands about three miles from the city. This is a healthy place, well supplied with water, and of strategic importance. There are ugly rumors of trouble at Manila, but with the present strict censorship of the cable it is difficult to learn what the situation is. General Otis has not a very large force to defend the city should the insurgents attack it, but as long as Dewey remains there the American people will not be alarmed by rumors. The Administration has confidence in General Otis, but it does not attempt to conceal the fact that the danger point has been shifted from Iloilo to Manila, near which city the greater part of the insurgent army is concentrated. The President is still hopeful that the policy of consideration and forbearance will be successful, although, should the Filipinos show themselves aggressive, it may be necessary to bring them to their senses by putting them to rout. As rapidly as possible the forces of the army and the navy are being increased, and at the proper time the United States will have to take possession of the islands in the interests of good order. The immediate future of the Philippines is more troublesome than the final disposition of the sovereignty. It is for the Americans to insure peace. It is for the Filipinos to show that they are capable of self-government.

THE BLACK AND THE WHITE POPE

THERE are two Popes. The general of the Jesuits, though nominally subordinate to the occupant of the chair of St. Peter, is scarcely so in his influence upon the policy of the Church of Rome. He has long been called, from his sable garments, the "Black Pope." And the name seems very suitable in the eyes of those who believe that the cause for which he stands is greatly detrimental to the best interests of the church. There are two parties in the Roman Catholic Church very decidedly antagonistic to each other — two forces, one political and the other religious, one worldly and the other spiritual, the one emphasizing the *Roman*, and the other emphasizing the *Catholic*, idea. The former, which centres around the Jesuit general and includes most of the Cardinals, deems it absolutely essential to reclaim the temporal power of the Papacy, and hence is bitterly hostile to the kingdom of Italy. The latter looks with disgust upon this hopeless contention as a vain and wholly undignified frittering away of energy on a useless squabble, believing it to be the true plan to concentrate all effort in the extension of the spiritual power of the church. Those who hold this view speak of themselves as adherents of the "White Pope," evidently meaning the Pope when he attends to his own legitimate business, and confines himself within the limits of his proper sphere — that of helping men toward purity and fitness for the white robes of heaven. But the actual Pope, the veritable Pius or Leo, is "black" or "white" according as he yields to the one or the other of these contrary influences.

Blackness has now for a considerable time chiefly predominated in the counsels of the Vatican, though an occasional lapse into white suffices to give some encouragement to those who prefer this color. The speech made by the Pope to the Cardinals in answer to their Christmas greetings showed a determination to continue the struggle with the Italian kingdom, and hence was a victory for the black. The settlement of the Manitoba school question on lines of compromise by which the State substantially gained its contention, together with the many indications given during the past few years that the church is disposed to drop its quarrel with the American public school system, are tokens of triumph for the white.

Great numbers of devout, intelligent, patriotic Catholics, who are sincerely loyal to the White Pope, and vigorously opposed to the Black, are almost in despair at the repeated signs of the latter's continued supremacy in the Vatican. It is to them a heart-breaking error for the authorities at the papal court to be wasting their strength in the absurd attempt to get back the offices of a small earthly principality when by so doing they are imperiling or vastly injuring the interests of the church in the world at large. The future prosperity of the Roman Catholic Church lies wholly in its ceasing to interfere with temporal affairs and concentrating its strength on the development of its spiritual dominion. If it does this, as we hope it may and believe it will, it will probably continue while the world stands to exert a large influence for God. For the Roman Catholic Church, despite her many errors and the utterly indefensible nature of her stupendous claims, must be recognized by all candid minds as a great force for good in the battle against materialism. We can hardly avoid the conclusion that for the Latin races Roman Catholicism is the form of Christianity most attractive to them, and its hold upon them is not likely to be seriously shaken by any other sort of faith. The Latin races are on the downward grade in strength and numbers. The future is with the Anglo-Saxon and the Slav — that is, with Protestantism and the Greek Church; and mainly with the former, which has now a long lead and is wholly likely to keep it. The Roman Catholic Church, do what it may, is certain to decline in its proportional share of the power of Christendom. If it persists in yielding to the policy of the Black Pope and exhausts itself in a miserable struggle for temporal power in which utter defeat is absolutely foreordained, decided decay will surely set in. The history of the past twenty years clearly shows this. Neither in Europe nor in America have things been going well with the church. Its true spiritual interests have been sacrificed while its rulers have been fighting for temporal power. It should drop all that nonsense, put the Black Pope in the background, and devote itself to spiritual things.

We are expecting it to do this. We shall be disappointed if the opportunity is not seized by the new Pope, who must soon take the place of Leo XIII., of materially modifying past policy and finding a way of reconciliation with the Quirinal. We are looking to see this great church, which has so much that is splendid (as well as so much that is horrible) in its age-long history, learn from its past mistakes to take on new efficiency. It is certainly profiting somewhat from the example of a spiritual and aggressive Protestantism. Its standard of morality is rising. Its quarrel with intellectual independence and mental activity is less acute. We believe it will more and more drop off mediævalism, more and more become reconciled to modern progress, and increasingly take on the spirit of the Master.

Just as the various branches of Protestantism are slowly but surely coming together, sinking their differences and emphasizing agreements, even so we can trace the same movement among the greater bodies that divide Christendom. We suppose they will always divide it, but they will come to respect each other more, and work more harmoniously. Fear makes sound judgment an impossibility. When people or organizations dread each other, they are sure to be unjust. As each year brings these two great communions — Protestantism and Roman Catholicism — nearer on a level in point of numbers, their mutual estimates will be truer to facts and their relations more cordial. The Roman element in the old church will decrease, the Catholic element will increase. Political intrigue will be more and more relegated to the past; genuine religion will more and more come to the front where it belongs. The Black Pope will, we hope, disappear, and the White Pope alone be seen.

THE NEW CATECHISM

THE last issue of the *Contemporary Review* contains an article by Hugh Price Hughes on the new Catechism prepared under the auspices of "The National Council of the Evangelical Free Churches of England and Wales." The first draft was made by Rev. Dr. Dykes, the leading Presbyterian theologian of Great Britain. It was submitted to a preliminary committee, which, meeting once in six or eight weeks, at the end of two years was able to report a series of fifty-two questions and answers on which it had reached unanimous agreement. The committee of final revision, consisting of five Congregationalists, nine Methodists of all sorts, three Baptists, two Presbyterians, and one Bible Christian, then took the work in hand, and, in a comparatively short time, brought it to a satisfactory conclusion. The result is a statement which, although it is not binding on the churches represented by its framers, will doubtless commend itself — as it certainly will be commended by the National Council — to those churches.

Mr. Hughes is very happy over the outcome. He considers it "one of the most wonderful and far-reaching facts" of the century. It certainly is remarkable that so many theologians of different schools should have been able to agree on the things said, and willing to omit the things unsaid; and if the new Catechism proves to be, not merely a series of compromises, but, as its authors claim, a confession that on the fundamentals they have really come into substantial accord, we shall all be constrained to say: "This is the Lord's doing; it is marvelous in our eyes."

The union thus signalized, however, is not an altogether peaceful augury. In the first place, be it observed, it is a union of "Free Churches" — nay, of "Evangelical Free Churches;" and, secondly, in the new Catechism, while the differences among the churches which it represents are ignored, those between these churches and the Establishment, as well as the Catholic and Unitarian communions, are defined more clearly than ever. This means that, although the English Methodists, Congregationalists, *et al.*, may henceforth be expected to live at peace with one another, there is likely to be increased hostility between them and all others. It is therefore now in order to pray for further Divine interference to produce the state of universal peace among the followers of Jesus for which He Himself besought the Father.

The Sunday Night Service

THIS week we again devote several pages, as we did in the last issue, to the discussion, by representative ministers, of the Sunday night service. On the whole, th respondents in this number find the prob-

lem graver and more difficult than those whose views were published last week. In the symposium as a whole there are suggestions, tested experiences, and comparison of opinions which must prove very helpful to those who are earnestly struggling with the difficulties connected with the Sunday evening service.

A Renewed Pentecost

THE following communication, received from Rev. Dr. J. D. Pickles, of Tremont St. Church, this city, is born of such deep spiritual aspirations and purposes, and is so searching, stimulating and pertinent to the needs and work of the churches, that we give it to our readers entire: —

"Two editorials in recent numbers of ZION'S HERALD have produced a profound impression on my heart. They are entitled, 'A Missing Note,' and 'Back to the Acts of the Apostles.' They strike directly and powerfully upon the need of the hour. In the multiplicity of duties, religious and semi-religious, which the pastor is expected to assume, he is in danger of being swamped by their insistence, and of forgetting that he is divinely and especially called to 'the ministry of the Word.' Hence his intellectual and executive and social abilities are called into play to the partial, at least, exclusion of those higher spiritual faculties which relate him to God and through which he lays hold of spiritual realities, and in the possession of which he speaks with 'the Holy Ghost sent down from heaven.' May I be permitted to express the conviction, deepened by the failures in my own ministry, that the present dearth of spiritual power in our churches is the result of our failing as ministers to emphasize the Methodist doctrine of Scriptural holiness which Wesley and our Bishops say our church was raised up to spread over the lands. Your editorials call for an advance movement by a rear march to Pentecost, a summons to our ministers and membership to reoccupy the summits of Christian experience as illustrated by the apostolic church.

"In our watch-night service Prof. Morris in a most powerful sermon insisted, in line with your articles, upon the work being a supernatural work, a divine work, and as such must be initiated and carried on. I am afraid we have allowed this precious heritage of our fathers to fall somewhat into the background. May not this fact partially explain the increase from Christian churches of the Christian Alliance and the Christian Science bodies? People have been hungering for a satisfaction which we have not presented save at infrequent times, and then in cold theory or labored dogma. We must present a living Christ able to save from all sin, to cleanse from all unrighteousness, to endue with power 'to serve Him without fear, in righteousness and holiness before Him all the days of our life.' Bishop Ninde, in recently addressing one of his Conferences, said: 'There never was a time when this flower of Christian doctrine [holiness] needed to be preached more pointedly and clearly than today.' It *can* be preached lovingly, persuasively, graciously, as Fletcher and Simpson and Cookman and Keen preached it, their own hearts kindled into glowing flame, their activities instinct with supernatural power, and their words full of the unction of the Holy One. Well may we lay your apostolic question to heart: 'Have ye received the Holy Ghost since ye believed?' It is 'the missing note.'

"Our sufficiency is of God, and we must put the supernaturalism of the Gospel to the front. Whatever our educational and philosophic systems may do in the culturing and broadening of the Christian character, they cannot *create* and they cannot carry on the processes of the divine life in the soul of man. God has reserved this for the work of His Spirit. Hence Paul urges, 'Be ye filled with the Spirit;' 'and the very God of peace sanctify you wholly.' And of the apostles it is written: 'And they were all filled with the Holy Ghost.' 'If there be any virtue or any praise, let us think on these things.' May we not adopt most fittingly the lines so often used by Mr. Wesley? —

"'Is not Thy grace as mighty now
As when Elijah felt its power;
When glory beamed from Moses' brow,
Or Job endured the trying hour?

"'Remember, Lord, the ancient days!
Renew Thy work, Thy grace restore.
And while to Thee our hearts we raise,
On us Thy Holy Spirit pour!'

"'Back to the apostles' and the day of Pentecost!"

"Are We Sincere?"

THE very week (Dec. 21) that our first editorial upon the establishment of missions in our new possessions was published, entitled, "Now Practice Fraternity," there also appeared a strong and timely editorial upon the same subject in the *Epworth Herald*. Dr. Berry took the same position advocated by ZION'S HERALD. It is significant that the *Christian Advocate* of Nashville, the official and thoroughly representative organ of the Methodist Episcopal Church, South, has republished both editorials, with hearty approval. Indeed, so far as we can learn — and we write advisedly — there is entire unanimity of desire and purpose on the part of the Southern Church to make an equitable and just division in the arrangement of the missionary work in Cuba, Porto Rico, and the Philippines. The Church South was in Cuba before the war, has strongly re-enforced its work since, and intends and is prepared to push the work in that island. Our church has no mission there, but has planned to open work in Porto Rico. Under the circumstances the only wise and fraternal course is to leave Cuba to the Methodist Episcopal Church, South, and to give our church the right of way in Porto Rico. To this proposition our sister church heartily assents. Indeed, our Nashville contemporary, under the significant caption, "Are We Sincere?" after quoting our first editorial, says with charming and expressive frankness: —

"There is absolutely no reason why the two branches of Episcopal Methodism, each one of which has more work on hand than it can possibly do, should undertake the foolish task of setting up rival and competitive missionary establishments in our new territories. That we express the virtually unanimous sentiment of Southern Methodists in making this statement, is beyond a doubt. Are our brethren of the North ready to agree to an arrangement by which all clashes and conflicts may be avoided? The secretaries of our Board of Missions have already indicated their wishes in the premises. It remains to be seen in what temper their overtures will be met.

"To withdraw from a country that has once been entered is a difficult and delicate thing to do. But there ought to be no trouble at all in regard to the occupancy of new fields. Now is the time to test our sincerity. If we go forward in such a manner as to make fresh problems and lend additional complications to the old ones, then we ought to stop all our hollow talk about fraternity, and break off the pending negotiations for federation. Let us, at any rate, be honest and frank. Any mere maneuvering for position is unworthy of the church of Jesus Christ. Do we mean to work in concert, or do we not? No ambiguous response will meet the necessities of the situation. Now, if ever, there is a demand for the most unequivocal candor."

If, in view of these frank, fraternal and specific propositions of our sister church, our denomination should — as we are led to fear — go forward and establish a mission in Cuba, it would be impossible to make any reasonable explanation of the act; and we should despair of any further effort to cultivate a sincere spirit of fraternity and federation between these dissevered Methodisms.

PERSONALS

— Rev. Dr. Allen Buckner, of the South Kansas Conference, has been elected chaplain of the Kansas House of Representatives.

— Rev. James A. Kellam, the senior member of the North Ohio Conference, has enjoyed an unbroken Conference relation for sixty-four years.

— Rev. Dr. E. A. Schell, general secretary of the Epworth League, is planning to sail next month from New York for a tour of Egypt and Palestine.

— Rev. S. Parkes Cadman, D. D., of the Metropolitan Temple, New York, is to deliver an address at Johnstown, N. Y., Feb. 14, on "The Greatest Americans."

— Dr. S. F. Upham of Drew Seminary will deliver a course of lectures on "Practical Theology" before the Kansas Conference, which meets in Seneca next March.

— Rev. Dr. M. C. B. Mason has just paid another $1,000 on the debt of the Freedmen's Aid and Southern Education Society. This makes a total of $4,000 as the result of his New Century movement among the colored people.

— The *Western* of last week observes: "Chaplain Howard Henderson, much improved in health, was in attendance on the Cincinnati Preachers' Meeting, Monday morning, and made a delightful visit to our editorial rooms."

— Hon. E. L. Scarritt, who has just resumed law practice after a term as judge of the circuit court in Kansas City, made a fine record on the bench. He is a son of the late Rev. Dr. Scarritt, of the Methodist Episcopal Church, South.

— Rev. Dr. W. H. W. Rees, assistant corresponding secretary of the Freedmen's Aid and Southern Education Society, who suffered intensely from an abscess in the head caused by the grippe, has been relieved by a successful operation.

— The *Michigan Advocate* confirms our expectations in saying: "Dr. Quayle is making an unusually favorable impression as pastor of Meridian Street Church, Indianapolis. He pleases the most thoughtful men in his congregation."

— Prof. Wilbur Wilson Thoburn, professor of binamics in Leland Stanford University, a nephew of Bishop Thoburn and of Mrs. General B. R. Cowen, died at his residence, Palo Alto, California, Jan. 6, of grippe, which resulted in pneumonia.

— Hon. Addison C. Harris, a distinguished lawyer of Indianapolis, and just appointed Minister to Austria, is an alumnus of Northwestern University. His cultivated manners, his knowledge of international law, and his broad scholarship, give him fine qualifications for his new field.

— The venerable Horatio N. Hovey died in East Cambridge, Wednesday, Jan. 18, aged 93 years. He was converted there in 1839, and has been one of the most useful and best loved pillars in Trinity Church ever since. A more extended notice will soon appear.

— John W. Virgin, son of Rev. Charles and brother of Rev. E. W. Virgin, who graduated from Williams College in 1859, is living at Cross Plains, near Springfield, Robertson County, Tennessee. He was in the civil war on the Confederate side, was wounded at Fredericksburg and Spottsylva-

nia, and his regiment was in the celebrated charge of Gen. Pickett at Gettysburg.

— Rev. Howard C. Dunham's 86th birthday anniversary was quietly observed at his home in Winthrop, last Thursday. Friends called or sent letters or other remembrances.

— Marcio Garcia, a son of the late General Calixto Garcia, entered Union College last week. He is the first Cuban to take advantage of the Cuban Educational Society, which was organized for the purpose of giving free education to Cubans in American colleges.

— Rev. Hiram Vrooman, formerly of Baltimore, Md., who was engaged last November to supply temporarily the pulpit of the Boston Highlands Society of the New Jerusalem, has been invited to become the minister of the Society, and has accepted the invitation.

— Mr. Alonzo S. Weed, late publisher of ZION'S HERALD, left last Saturday for the Southland. He will stop on his way for several days at both Washington and Richmond, and expects to remain several weeks in Summerville, S. C. While at the latter place he will visit Claflin University at Orangeburg.

— Rev. Robert H. Crawford, who graduated from the School of Theology of Boston University in 1895 and is stationed at Stroudsburg, Pa., in the Philadelphia Conference, over a large church having 650 members, keeps up his connection with New England through the columns of ZION'S HERALD.

— Elias K. Williams, of Rotterdam, N. Y., in his 88th year, passed to his heavenly home, Jan. 19. He was a member of the Methodist Episcopal Church for seventy-four years. He was the father of Dr. S. M. Williams and father-in-law of Rev. M. L. Fisher, both of Troy Conference, and grandfather of Dr. F. A. Williams, of this city.

— Rev. H. S. Ryder, of New Sharon, Me., writes: "William George, a member of our church at Mercer, Me., died, Jan. 11, at the advanced age of 88 years and 11 months. He fought in the Civil War in Co. K, 24th Maine. As a Christian he was faithful, and was held in respect by those who knew him. He was buried from his late home the following Friday."

— Mrs. Pamelia B. Osgood, mother of Rev. G. W. Osgood of Lynn, and Mrs. Helen A., wife of Rev. A. S. Ladd, died at the home of her daughter in Augusta, Me., Jan. 17, aged 84 years. During all her married life she lived in Bangor, but for the last few years she has lived with her children. She was converted when about seventeen. For many years she has been a member of the First Methodist Episcopal Church of Bangor. On Thursday, the 19th, the body was taken to Bangor for burial. Rev. Dr. E. S. Stackpole officiated at Augusta, and Rev. H. E. Foss at Bangor.

— Father Chiniquy, the "Apostle of Temperance" and the antagonist of Romanism after his conversion to Protestantism in 1858, died, Jan. 16, at Montreal, Canada, in the 90th year of his age. He had, in many respects, a stormy career, but did good work for the Lord. He became famous on both sides of the Atlantic as a lecturer and defender of Christianity. The Archbishop of Montreal sent a very kind and brotherly letter to him in his last illness, proffering a personal visit and the ministry of the Roman Catholic Church, but Father Chiniquy declined the consideration in equally gracious terms, declaring that he should die in the Protestant faith.

— The saying, "A prophet is not without honor save in his own country," is quoted in reference to Count Tolstoi. The Count's two eldest daughters are the only members of the family who support the father's ideas. One of the sons is lukewarm in his zeal, and the rest of the family are entirely in sympathy with the Countess, who does not accept her husband's notions of property and personal obligation to others.

BRIEFLETS

We heartily and profoundly concur with Bishop Galloway, of the Methodist Episcopal Church, South, when he says: "If we, as Methodists, are not a spiritual people, we have no mission to the world."

The *Michigan Christian Advocate* says: "ZION'S HERALD urges, as a concrete example of fraternity between the two great branches of Methodism, that we cede Cuba, as a mission field, to the Church South, which already has a strong foothold in that island, and that the Church South leave Porto Rico to us. All right. We'll agree, and cheer over it."

We regret that the pre-emption of our columns, last week and this, by important contributions which could not be deferred, renders it impossible to publish in either issue the characteristic appeal for consecration prepared by Bishop Fowler, written at the request of the Twentieth Century Thankoffering Commission. We shall print it at the earliest opportunity.

The *Advertiser* says: "The sensational story from Chicago recounting the alleged fraudulent transactions of the head of a Klondike mining company, whereby it is said that he has obtained possession of large sums of money from credulous stockholders only to squander it for his own selfish purposes, resembles a great number of other Klondike stories, and would not attract much attention were it not that the person accused was formerly a Christian clergyman." Mining-stock speculation carries great risk and peril at the best, but when a credulous minister without business experience and education dabbles in it the hazard is increased to the maximum measure.

The *Central Christian Advocate* of last week contains the following paragraph: "A presiding elder whose report is found in this issue puts an important fact, which is worthy of consideration and comment, into one of his telling sentences as follows: 'The charges on this district that showed an increase in the circulation of the *Central Christian Advocate* last year, also showed an increase in all the benevolent collections.'" The same result is observable in the circulation of all the church papers. How can it be otherwise? Permanent benevolence must always rest upon intelligence, and Methodist journalism helps our people to be intelligent upon all of these important causes.

A devout writer of high repute has said: "The key which unlocks the secrets of the spiritual treasury is the knowing how to deny self at all times and in all things." This is true, because in proportion as we put away self we take God, and in Him are all treasures. Self-will must be denied that the Divine will may be affirmed. He who always says yes to the latter accepts all events and circumstances, in which it expresses itself, and so has perfect peace, which is one of the best things in the spiritual treasury. The fullness of joy comes in the same way; likewise liberty, and all other items of this peerless wealth. This constant self-denial implies and produces supreme indifference to everything except the will of God. And when one has concentrated his attention and affection on this he has taken the shortest way to the most glorious independence and the most perfect bliss. Blessed, truly, is he who "knows how" thus to live; in other words, he who sufficiently appreciates the ultimate gains to accept cheerfully the apparent and temporary loss.

There are few commoner faults, and few that do more harm, than the indulgence of unrestrained, thoughtless criticism of others. Brother, sister, are you guiltless in this matter? Are you even making an effort to correct this habit which you know has made much trouble? Are you not much too free with the reputations of others, much too ready to discuss persons, not even sparing their motives, which must be unknown to you? Is not this just the place where you need to reform, and take a new departure both for your own good and that of others? The evil calls for a heroic remedy. Of the absent say nothing but good. Speak sparingly of people. Learn to discuss topics. Beware of imputing evil motives. "Judge not, that ye be not judged."

We note, with gratification, the following in the *Central Christian Advocate*: "Bishop Bowman and Bishop Hendrix of the Methodist Episcopal Church, South, had charge of a union meeting in Grand Avenue Church, Kansas City, on Monday, Jan. 16, in which about a hundred ministers, of both Methodisms, and many laymen, were present, the gathering being called to cultivate fraternal relations. The two Bishops, Rev. Dr. F. B. Price, Rev. Dr. C. H. Briggs, and others made addresses. One speaker, Dr. Price, expressed his faith in organic union; the others fought shy of that term, but warmly urged hearty fraternal co-operation."

The Maine House of Representatives consists of 151 members. A study of their religious preferences suggests some inquiries. Roughly speaking, the church membership in Maine is about the same in the Congregational, the Baptist, and the Methodist bodies, but there are 25 Congregationalists, 20 Baptists, and only 7 Methodists in the House of Representatives. In the State Senate there are eight Congregationalists, six Universalists, four Baptists, three Unitarians, and only one Methodist. While it is pleasing to know that representatives are not selected because of their religious beliefs, it is only fair to assume that, as a rule, they are elected from men more or less prominent in their respective communities. One is forced to ask how it happens that there are so few of these men identified with the Methodist Church in that State. Is there any failure on the part of our people in Maine to properly interest themselves in important civic duties and responsibilities?

While it is gratifying to note the spirit of determined and general opposition to prevent the seating of Representative-elect Brigham H. Roberts, the polygamous Mormon, yet it is well to recognize certain stern facts in the case. The House of Representatives is absolute judge of the eligibility of its members, and it requires a two-thirds vote to unseat any person who bears a certificate of election. The present Congress has nothing whatever to do with the question, and petitions delivered to the present House of Representatives will receive no attention. Those who are directing the case against Mr. Roberts will do well to recognize these facts, and see to it that the righteous spirit of opposition to him does not spend itself prematurely, and thus to no effect.

Again, we are in receipt of a communication bearing the signatures — to our great surprise — of distinguished ministers and reformers, in which we are asked to support an effort to exploit the *New York Journal* as the representative of the movement against Mr. Roberts. In view of the well-known reputation of that newspaper, we must decline to accept or support it as a leader in even this urgent cause.

THE SUNDAY EVENING SERVICE

How to Make It Successful

WITH the hope of rendering some practical assistance in the problem of the Sunday night service, we have made inquiries of successful pastors in several denominations, whose replies are published, in part, in this issue. Three pages last week, also, were devoted to the opinions of representative ministers. The answers are given in response to the following letter: —

"One of the most perplexing and urgent questions of the present day in our churches is the method of the Sunday evening service. Will you kindly inform the readers of ZION'S HERALD, in as brief terms as possible, precisely what you are doing in your own church, and what suggestions occur to you in the way of rendering this service successful?"

Rev. Reuen Thomas, D. D.

Harvard Congregational Church, Brookline.

REPLYING to your inquiry about suggestions for the Sunday evening service, my own habit has been to make the evening service in no way inferior to the morning. There may be some slight changes in form, some omissions and some additions, occasionally a little more music, but of the highest order; but for the whole period of my pastorate here I have put the preaching of the Word in the first place and have kept it there. I am persuaded that there can be no substitute for that. I have often been tempted to use Sunday evening for kicking the politicians, and correcting the newspapers, and backbiting a lot of public sinners who were not present, and for general grumbling and "sassing" folks, but my better judgment has generally come to the rescue. I pray and hope for a time when all our churches shall be free in the evening of the day, and when the great majority of our church members shall be there to welcome all who come. It is their duty and privilege thus to cooperate with their pastors, but they don't see it.

Rev. C. E. Davis

Lynn Common Methodist Episcopal Church.

WE cannot lay down rules which will apply to all churches. The Sunday evening prayer-meeting is a grand success in some places; it is a total failure in others. Each preacher must study his own surroundings, adapt himself to his environment, and do his best.

It has been my duty to study the needs of "Lynn Common" for nearly three years. We have a very large auditorium. A congregation which crowds many of our churches looks small here. We have a large chapel, but there are reasons why it is not wise to use it on Sunday evening. After much hesitation I have tried, am now trying, an experiment. I am writing and reading a story entitled, "Paul Leonard's Sacrifice." In this story I am trying to show *the ideal Methodist Episcopal Church in the modern city*. The following truths are being emphasized: 1. Perfect consecration and continued loyalty to Jesus Christ mean great sacrifice. 2. Sacrifice on the part of the disciple of the Master paves the way for effective Christian work. 3. Willing sacrifice ultimately leads to perfect happiness. 4. Diversified gifts in the church are utilized when there is true consecration. Lancaster, a Massachusetts city, the scene of the larger part of the story, is given over to worldliness and rum. The malignity of the rumsellers is roused by the intrepid faithfulness and vigorous work done by the young minister, Paul Leonard. Some excitement is aroused.

What is the result? The evening congregations have doubled. Thus I have increased my opportunity for doing good. Each Sunday night I present a pure Gospel, but not in the usual form. I shall watch the permanent results with the keenest interest.

Rev. Hugh Johnston, D. D.

First Methodist Episcopal Church, Baltimore, Md.

IN answer to your inquiry as to how I am conducting my Sunday evening services, allow me to say that I am preaching the old Gospel, Christ's message of the kingdom of heaven, and trying to make the service one of soul-saving and uplifting spiritual power. No Sunday evening concerts, or preludes on the stirring questions of the day, or hours with the poets like Tennyson, Browning and Longfellow, or lectures on how to succeed, how to get a wife, or discourses on higher criticism, territorial expansion, or any sociological or sensational themes. I believe that the supreme function of the ministry is to so preach Christ crucified as to save men and reproduce in them the life and spirit of the Master, and that the church is doing the deepest work in influencing the whole of human life, inspiring men for every form of noble work, and sending them out into all the departments of our complicated social framework to live and labor in the spirit of the King of saints. In this I am following the footsteps of my noble predecessor, Timothy P. Frost, and of President Goucher, so long the influential pastor of this historic church.

The evening congregations of First Church are not what they should be; we have a good many members who are what Mr. Gladstone called "once-ers;" but the attendance will compare favorably with that of the best churches of the city of Baltimore. The service is just an hour in length and is often followed by a brief after-service of prayer and testimony, or of song and inquiry.

Rev. Frederick Woods, D. D.

Broadway Methodist Episcopal Church, Somerville.

OUR evening service consists of singing led by a chorus choir with two or three special pieces for about twenty minutes, followed by a sermon in the church and an after-meeting of thirty minutes in the vestry. The attendance is equal to, if not larger than, that of the morning. The preaching is from the Scriptures, and is intended to stir the mind and conscience to present repentance toward God and faith in the Lord Jesus Christ. Several of the young people slip down during the last hymn and are singing vigorously when the congregation is separating. A good proportion stay to the after-meeting, some of them unconverted. If there is a good prayer-meeting force in the membership and the meeting can be protected against cranks and tramps, perhaps a prayer-meeting would be as profitable as a sermon if a good one has been already preached in the morning. But the service must be in the power of the Holy Spirit for the reverent worship of God and the uplifting of the Cross. Let irreverence and flippancy be cast out. Run on as we may against ritualistic churches, they can teach us some things, among which are reverence for the house of God and faith in the great doctrines of the church. A monstrous notion prevalent today is that something or other, if we can find out what, will do the work which the Gospel has failed to do. Christ is mocked in the purple robe of our wretched sensationalism. There is no substitute for the Gospel, and we need no new devices. We need only more of the Holy Spirit to preach the old Gospel with new power.

Rev. Joel M. Leonard, Ph. D.

Melrose Methodist Episcopal Church.

THE Sunday evening service should be (1) entertaining, (2) instructive, (3) inspiring, and (4) with spiritual power. I have been preaching a series of sermons on the "Manners and Customs of the Orient" as illustrating various Bible texts. This has given opportunity to treat the most fundamental truths. Here could be proclaimed the sweetest messages of comfort for the Lord's saints, and the most fearful words of warning to the impenitent. Large audiences gladly listened to these truths as though they were new, simply because the description of life in the East gave the setting in which our Lord and His prophets originally clothed their sermons. Bible lands and customs are the best commentary of the Bible. Bright congregational singing and a praying church helped us approach the realization of the four conditions of a successful service.

Rev. Thomas Tyrie

St. Johnsbury (Vt.) Methodist Episcopal Church.

YES, I believe heartily in the Sunday evening preaching service. I believe it can be made successful. The secret is freshness, variety, good sense and hard work. In many instances of failure, the secret is in making the evening service the vanishing end of the morning service. In the words of Dr. Henson of Chicago, "The cause of so many small evening congregations is that the preacher turns on a full head of water in the morning and trickles in the evening." It requires much more thought, planning and hard work to make the evening service successful than the morning. The themes should be selected with great care and should be freshly and attractively presented. They should be such as are of interest to young people, especially young men. The service should always be evangelistic in spirit, but not always in form.

You ask for my experience. Nearly

five years ago I began with an evening congregation of about a hundred. In a few weeks it grew to average nearly five hundred and it has continued so ever since, at times, however, increasing to more than six hundred. Instead of calling my discourses sermons I have called them "Lectures to Young Men," "Sunday Evening Addresses," "Talks to Young People," because I have found that young people who are shy of sermons will listen to a "lecture," although the substance is the same. What about results? A good many non-churchgoers have become regular attendants on both morning and evening services; many have been induced to give up evil habits and lead moral lives; and a large number have been converted and united with our church or some other in the community to the congregation of which they or their friends belonged. Our people feel that the results fully justify the methods.

Rev. Arthur Little, D. D.

Second Congregational Church, Dorchester.

THE Second Church, Dorchester, is averse to the introduction of novelties into the evening service. It cannot be said that this service is very successful. The attendance is hardly more than a third of the morning congregation. But those who do come have only the attraction which the Gospel, plainly preached, has to offer.

The habit of the pastor has been, for many years, to preach on the practical themes of the Gospel, especially in their bearing upon the unconverted, for we still believe in the *fact and need of conversion*. It is a growing conviction with me that the church of Jesus Christ exists almost exclusively for two objects — the conversion of sinners and the perfecting of the saints. The agency under God for the securing of these results is the faithful preaching of the Word. Accordingly, all our services are arranged and conducted with these two great ends distinctly in view.

Rev. Edward M. Taylor, D. D.

Harvard St. Methodist Episcopal Church, Cambridge.

THIS church adheres to the New England system of Sunday church services — preaching in the morning, and general praise and prayer-meeting in the evening. This order is preserved throughout the year, with the exception of the first Sunday in each month, that being our communion season. On that day there is an evening sermon. The morning audience is a large one, the evening audience is from a third to one-half smaller than that of the morning. This rule does not hold true in relation to the monthly Sunday evening preaching service. Here we have nearly as many people present as attend the morning preaching service. I am strictly within the limits of truth when I state that a large proportion of the people who attend the morning service are seldom found at the evening service. This leads to the conclusion that a great number of persons in the evening service seldom hear a sermon where the evening social method is in vogue.

The church must not lose sight of the New Testament idea that the kingdom of God is to be *established* by the preaching of the Word, attended by the power of the Holy Ghost. That is not a popular belief just now. But institutional establishments and sociological theories have no foundations upon which to rear permanent results, other than the principles enunciated by Jesus Christ. I incline to the belief that an evening preaching service is the better way of using the Sunday evening hour of worship. The introductory service should consist of responsive readings and a generous musical program by the choir and congregation, a short, incisive, practical sermon by the pastor, followed, during the midwinter months or whenever the tone of the service would suggest it, by an after-meeting where the closer work of personal appeal may be made more effective.

Rev. A. J. Coultas

Trinity Union Methodist Episcopal Church, Providence, R. I.

GONE the Sunday evening service! Gone the most important hour for the salvation of the people! No hour of week-day or Sunday equals this for direct evangelistic effort. So our fathers believed, and acted accordingly. So we believe. But the service is fast going. With the retreat from the evening worship of the members of the church, and the invasion of the hour by the sensational theme and entertainment feature, the service is suffering a double catastrophe. The drift is significant. The absence of church members points to a decline of spiritual interest once evidenced by a willingness to sacrifice ease and engage in hard work for the rescue of men. The amusement expediency points to a perverted purpose of church attendance, and, though it may have in it the elements of expectancy and of curiosity calculated to draw the multitude, defeats soul-saving, and will be retroactive in making it still harder to reach the people.

The way out is difficult. The 4 o'clock service, substituted by some churches, seems a clear back-down. To eliminate the evangelistic spirit, and, availing one's self of the latitude commonly allowed the evening pulpit, discuss themes national, social, economical, will meet a valid need, but falls short of the highest ideal. To popularize the service by song, story, picture or concert may do at times and in certain localities, but to keep these additional attractions subservient and the Gospel pre-eminent will be found difficult, while there is ever the danger of the decided injury, already indicated, growing out of the amusement expediency.

Somewhere amid these unsatisfactory experiments there must be room for a service whose music — of the highest order — shall be a real part of worship; whose sermon — short, pertinent, glowing — shall aim to move the human will to decision; and whose closing minutes in after-meeting of inquiry or song shall give opportunity for the aroused soul to turn to God. To have such a service has been my aim this winter. The singing is by a quartet and is the best, and, best of all, is impressive and spiritual; the sermon, thirty minutes long, is on a specific Gospel theme and aimed to arouse men to decide for Christ; the after-meeting, fifteen or twenty minutes long, held in the chapels, or, more recently, in the main audience-room, is a fitting climax to the hour, and gives opportunity to seal the work of soul-winning. All in all, the service must be pronounced satisfactory.

Rev. Edwin H. Hughes

Centre Methodist Episcopal Church, Malden.

SINCE the call asks for experience, I will say: It has been my custom always to preach on Sunday evening. After getting work fully under way, I have found the evening audience as large as that of the morning — and often larger. While the churches that I have served may be exceptional, the convictions growing out of my experience are these: —

It is well to keep Sunday afternoon free from services; well, also, to hold the evening service early and briefly, so that the people may get to their houses at a seasonable hour. Our busy men deserve some home life on Sunday.

Then the evening service must not be depreciated. If the church furnishes good music for the morning and leaves the evening to have little or indifferent music, its audiences, in number and quality, will correspond. If the pastor makes his evening sermon out of the drippings of his week's work on the morning sermon, he may be sure that he will have in the evening only the drippings of the morning congregation. There is a law, given by One of authority, which says that we get the measure we mete.

The above conditions being met, our leading members have the solution of the problem in their power. If they support the evening service by their presence and prayers and exalt its place in the Lord's work, their example will be very largely followed. Personally, I may say that my official members have always helped me to keep the evening service in power. Some of them promised at the outset of the pastorate to support me in the service that I believe to be the harvest-field of the church. They have kept their word; we have, therefore, never had to solve any problem.

Rev. Raymond F. Holway

Trinity Methodist Episcopal Church, Charlestown.

THE Sunday evening service at Trinity Church is preceded by a wide-awake evangelistic service led by the Brotherhood of St. John the Evangelist, a society organized for men, Dec. 2, 1892. This meeting is recognized as one of the strong spiritual forces of the church and the community. It is open to people of both sexes and of all ages, and in fervor and power reminds one of the Methodism of a former generation. The regular evening service is held in the auditorium of the church, and is opened by a praise-service of fifteen minutes, followed by a short sermon, generally evangelistic in its character, this leading up very naturally to a brief after-service. The service is properly advertised in the local

paper and by bulletin board, and, what is better still, by those who attend and receive help from it.

Briefly stated, my own views are somewhat as follows: The evening service should be *different* from the morning service. Those who attend the latter are not prepared for a service of the same type in the evening. It should be briefer, less formal, and more direct in its application. The aim should be to interpret and properly apply the underlying principles of the Gospel to every-day needs and conditions. Music should be an important factor in the service. The people should be made to sing the great hymns of the church, ancient and modern. The very best music should be secured if only, as some one has said, it is "heartistic." The service should be supported by the membership of the church. It should be made attractive to all classes of the community, and thus remove the necessity for meetings held exclusively for people of the so called lower classes. The best elements of the old-fashioned Methodist Sunday evening prayer-meeting should be found, namely, warmth, sociability, hearty singing, brief but forceful presentation of truth, and a constant expectation of immediate results.

Rev. O. P. Gifford, D. D.

Delaware Avenue Baptist Church, Buffalo, N. Y.

MY evening congregations are larger than my morning. We have a quartet choir. My evening studies are usually from the New Testament — last Sunday evening, "Satan's Sifting," a study of Peter's experience with a *personal* devil and a *personal* Christ; tomorrow evening, "On the Right Side," a study of Peter's experience in fishing under Christ's guidance; Jan. 22, "Personal Work" (John 1: 29–51). I try to unfold the Scripture and apply it to the men and women before me. After preaching I come down from the pulpit and continue the service for ten to fifteen minutes, calling for testimonies, prayers and confessions. The purpose of the service is to arouse, stimulate and instruct Christians and convert sinners.

The church is a field and a force; till it, and market the produce. The world is not to blame if it does not go to church; the church is to blame if it does not go to and win the world. It is the business of the preacher to make sermons, and to make a market for sermons; to present truth and to awaken interest. It is the business of the church to co-operate. If the church is fed in the morning it ought to work in the evening. Let Satan cry, "tomorrow." Let the church act *today*.

Rev. John Galbraith, Ph. D.

Dorchester Methodist Episcopal Church.

IN answer to your inquiry: —

1. At the present time I am preaching a series of sermons on the great themes of Life, Death, and Destiny. The themes are selected with the utmost care. The material for the treatment of these themes is very carefully arranged, having been largely secured by the preacher waiting upon God for any message that He may have to send to the people by him on that subject. And for an hour preceding the service, in the same way in which the message is sought, the preacher prepares himself so that his spiritual mood is in harmony with the message that he is to deliver. Special music is secured, special not in quantity, but in quality and appropriateness. And, finally, the whole service is condensed into one hour. But to the utmost of my ability, that hour is surcharged with the spirit of devotion. I believe that the solution of the problem of the evening service will be found in making it an intensely spiritual service.

2. A large body of our leading people, in all our churches, do not attend the Sunday evening service; and their attendance must be secured in some way if the evening service would be made the power for good that it ought to be. Our official members and leading families can render efficient service here, if they will. I care to offer only three suggestions: (*a*) We need better music for the evening service — music specially adapted to the nature of the service, singing with the spirit and the understanding. (*b*) We need more spiritual preaching. The evening service has suffered here. And here we must apply the remedy. We should make the evening service intensely spiritual. I do not now mean to entirely exclude what is called "topics of the day;" but I do mean, that, whatever the topic, its treatment in the pulpit should have but one aim — the coronation of the Lord Jesus Christ in the hearts and the activities of men. (*c*) The service should not usually exceed one hour in length. The preparation for the service should be made so thorough that every unnecessary word will be rigidly excluded from the sermon. The prayer short and direct, but comprehensive. When conditions are right, it is always well to follow the public services with a brief after service.

Rev. F. H. Knight, Ph. D.

Wesley Methodist Episcopal Church, Salem.

THE Sunday evening service in Wesley Church is, and for many years has been, a success. The secret of this success on the human side is an evening service adapted to the needs of people who can be persuaded to attend it. The most forlorn exhibition of misdirected effort known to the writer is a service designed to interest people who cannot be persuaded to leave their homes to enjoy it. The preacher who desires to have a congregation to preach to on Sunday evening, and the pastor who desires to pray and sing with a creditable number of people in a Sunday night prayer-meeting, must ask and answer at least these two questions — "What classes of people in this community can be persuaded to attend any kind of an evening service?" and, "What kind of an evening service will be likely to prove an attraction and blessing to them?" The asking and answering of these questions have shown the writer that a good praise service, the preaching of sermons of reasonable length and on themes of interest to people now living, a genuine and hearty interest in those who come even the humblest of them, after-meetings when called for, and the devoting of a large share of pastoral work to the Sunday evening constituency, have, with the blessing of God, resulted in a Sunday evening attendance and interest uniformly good.

Rev. H. H. French

First Church Congregational, Malden.

THE crux of this whole exasperating problem is to be found, I believe, in the quality of discipleship by which the church is being recruited today. An immense number of people are coming to our altars to receive the hand of fellowship, but the number divides as it goes from that solemn service into two companies. One of these, thin and straggling, goes forth to become superintendents and leaders and stewards and deacons and officers in our young people's societies — the burden-bearers of the church — and these are nearly always found at the service in question, trying to do their own work as well as that of all the rest. The other company, vastly larger, careless, worldly, only superficially impressed with the things of Christ at best, having come into the church somewhat as men enter a new club, goes out, forgetting or holding lightly the vows made, unwilling to assume any responsibilities or bear any burdens. It is not that these people are wicked so much as it is that they have not yet learned that to give rather than to get is the supreme end of discipleship. Now this latter company is at once the despair and hope of the Sunday evening service — the despair, if they will not sacrifice their ease and comfort that God's house may be filled; the hope, if under bold and divinely empowered preaching they can be made to quake and quiver and rejoice in the throes of a genuine Christian experience. In any event the preacher's objective point would seem to be plain.

Rev. T. Corwin Watkins, D. D.

St. Paul's Methodist Episcopal Church, Lynn.

THERE are several ways of getting a Sunday evening audience. One is to have a pulpit genius for a pastor. Another is the use of sensational methods. Another is organized effort combined with the use of expedients. I am now using the latter method. As a result of organized effort, I keep in touch with all the families in our section of the city who do not attend church regularly. From seven to eight o'clock I conduct a service in the audience-room in which I use illustrations thrown upon the screen by a double-lantern electric light stereopticon, entirely concealed and permanently located in a room in the back part of the gallery and operated, in a devotional spirit and without pay, by a young man who is a member of the church. At any time the audience-room is light enough for taking notes or reading the Bible. Familiar hymns are thrown upon the screen and sung with enthusiasm by the congregation. Only twelve or fifteen views are used during the sermon, which is always evangelistic

in subject-matter and spirit. When I want an illustration I touch a button. I seldom look at the pictures or say anything about them. They simply serve to fix the attention and make plainer what I am saying. Without advertising, I always have the church full. The audience looks like a model family church, one-third of the pews being occupied by fathers and mothers with their children. From eight to nine o'clock we have an old-time prayer-meeting in the vestry, with from three hundred to four hundred in attendance, some of whom start in the Christian life at every service.

This is what I am doing *here* and *now*. Later I shall use some other expedient, but keep up the organized effort, the hard work, and the after-meetings. Not every pastor can use a stereopticon devotionally. Not every church needs this expedient. Some communities do not need any.

Rev. Russell H. Conwell, D. D.

The Temple, Grace Baptist Church, Philadelphia.

TRYING to save some each evening the year round keeps the Temple full, I think. We have no new way, and no sensational attractions.

Rev. H. E. Foss

First Methodist Episcopal Church, Bangor, Me.

NOTHING in our church work has given us so much trouble as the adjustment of our evening services. For years our young people have had their prayer-meeting at 6 o'clock Sunday evening, while the regular Sunday evening service began at 7. Many persons found it impossible to attend both services regularly, and we came to the conclusion that we were unduly taxing the time and strength of our people by a multiplication of services and a division of forces. Committees from the young people's society and the official board met, and after a thorough discussion decided to have one Sunday night service instead of two. At 7 o'clock the social service is held under the direction of the Y. P. S. C. E., their regular leader for the evening in charge, and the Y. P. S. C. E. topic as the basis of the meeting. There is a short and spirited praise-service led by a volunteer chorus. While the meeting is directed by the young people, it is understood that all are invited to be present and to take part freely, and a little good taste makes things run smoothly. After the service has continued for forty-five minutes or more, the nature and spirit and swing of the meeting determining that matter, without breaking the service more than by the singing of a hymn, the pastor quietly assumes the leadership and gives a brief address, informal talk or sermon on some topic announced in advance or growing out of the topic of the evening, concluding with an earnest invitation. Occasional illustrated sermons or popular lectures are given. This plan is not without its difficulties, but we think the results will demonstrate its wisdom, at least as compared with the former method.

With some exceptions, due to local conditions, I believe the best thing for the general interests of the whole church is to have the young people's prayer-meeting on a week night, even if the church gives up, for this purpose, one of its regular services, and leave Sunday evening entirely in the pastor's hands with the assurance that all the elements of the membership of the church, organized into different societies for special work, shall rally around him and make that Sunday evening service the battle hour of the week. In many places that method might not at first seem best for the young people's organization in point of attendance and perhaps of enthusiasm, but we are not working to build up the young people's society, primarily, but the church.

Rev. Charles H. Parkhurst, D. D.

Madison Square Presbyterian Church, New York.

IN brief reply to your inquiry, permit me to say that when I secured an assistant I surrendered the evening service into his hands, although I hoped farther on to take it back into my own hands. Before surrendering it, the character of my evening service was substantially that of the morning service. There was, perhaps, a little more music and we recited the Apostles' Creed; but aside from those two particulars, the evening program was a reduplication of the morning program. The sermon that I gave to the evening congregation was similar in its character and length to that given to them in the morning. I made no attempt to increase the evening congregation by resort to any kind of sensations or blandishments. At the close of the service we were accustomed to have a short after-meeting of prayer, which served not only to gather the minds of the congregation in a devout way around the topic of the evening discourse, but gave me also the opportunity of meeting those who desired to have a word of friendly and informal intercourse with me personally. My evening congregation is almost entirely distinct from the morning one.

Rev. S. Parkes Cadman, D. D.

Metropolitan Temple (Methodist Episcopal), New York.

THE Lord's Day evening service at the Metropolitan Temple is attended by about 1,400 souls. The worship is simple and yet effective. Save on church festivals we have no choir; the congregation is trained and expected to sing, led by the organ and a precentor. We begin with a hymn, followed by a prayer and the Lord's Prayer; then follows another hymn, the lesson, the offertory, hymn number three, and the sermon. At the close of the sermon comes an appeal to the unsaved and seeking members of the audience, and the concluding hymn and benediction. The Lord has graciously permitted us to see conversions here every week for the past four years, and also weekly additions to the membership. The audiences are sixty to sixty-five per cent. men.

My own methods are so normal they may not prove suggestive. I have no soloists, although they are doubtless useful. If I am to confess what I believe to be the one great secret of a successful evening service, I unhesitatingly say that it is *a constant and earnest presentation of the glorious Gospel of the grace of God.* This, if persevered in, will justify itself, and I have never known it to fail. The Methodist clergy must never forget that preaching, accompanied by great faith in God, and in man too, is the divinely chosen instrument for evangelizing the world. When this preaching reaches a certain grade it is bound to overcome many obstacles, if not all.

THE SUNDAY EVENING SERVICE

[From "Quiet Talks with Earnest People in My Study," by Rev. CHARLES EDWARD JEFFERSON, pastor of the Broadway Tabernacle Church, New York.]

IS there a church problem which co-operation will not solve? Take, for instance, that of the Sunday evening service. Church members are rapidly reaching the conclusion that for them one Sunday service is sufficient. Their conviction is also steadfast that the pastor should preach a Sunday evening sermon. The pastor goes into the pulpit, and his people remain in their parlors. The result is a disheartened preacher, and an appalling area of unoccupied pews. This is the Sunday evening problem! How can it be solved? Simply by laymen going to church Sunday evening. Why should they not go? If the need for an evening service has vanished, then by all means let the service be abolished. Each church must determine this for itself. What sense is there in squandering the time of the sexton and the nervous energy of the preacher in keeping up a service the need of which has disappeared? But needed or not, so long as the service is maintained, it is the duty of laymen to attend it.

"We must keep the church open," cry the stay-at-homes, not knowing what they say. When is a church open? When the doors are unbolted and the gas is lighted? No! When a church keeps open house it itself must be present to welcome the guests. An open church means a church with Christians in it ready to welcome all comers. The world cares nothing for empty church buildings. Without people in them they are cold as refrigerators and depressing as sepulchres. A dwindling and deserted church service is one of the deadliest of all enemies of faith. Better hold no service whatever than a service with an occupant in every tenth pew. The Sunday evening service is not attractive unless made so by the Lord's people. Where people in large numbers congregate, other people want to go. It is a cold world, and a fire always draws a crowd. There is no fire so congenial and attractive as that kindled by a large worshiping congregation. To suppose that the unconverted are going to rush into the church buildings left vacant by the very men who profess to believe that "he that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned," is to indulge in the suppositions of a fool. A preacher of extraordinary gifts may draw a crowd into a building, but little is gained unless laymen are present to draw the crowd into the kingdom of God. It is not the preacher but the church against which the gates of Hades shall not prevail. When laymen work to fill the churches, preachers will preach better than they do. Every minister ought to have as many assistant pastors as there are members of his church. Unless backed up by his church he can do nothing. Peter was mighty on the day of Pentecost, not because he had a fluent tongue, but because there stood behind him one hundred and twenty men and women in whose faces there lingered traces of the glory of the tongues of fire.

STUDIES OF THE CHRISTIAN LIFE

II

PROF. BORDEN P. BOWNE, LL. D.

RELIGIOUS truth can be expressed only by figures borrowed from the relations of the life that now is. All religious speech, then, is based on metaphor, and must be taken, not for what it says, but for what it means. The task of religious thought is to find the meaning in the metaphor and also to find the metaphor which shall best express the meaning. There is a choice in metaphors.

The traditional theological doctrine concerning sin and salvation has been largely built on metaphors taken partly from the rites of the ancient temple service and partly from governmental, legal, and criminal relations. God's relation to men was generally conceived in the obsolescent theology of the past as that of an irresponsible governor. Men were by nature criminals; and the theory of the mutual relations of God and men was based mainly on this conception. The notion of the governor and his rights was determined largely by the political absolutism of the time; and the standing of men was determined by the forms of criminal law and criminal procedure. The two together produced a most incongruous compound. The theology was bad and the ethics was worse. God, like the king, could do no wrong, and the clay was forbidden to protest at anything the potter might do. The infinite ill-desert of a sin against an infinite being was a favorite contention. Guilt was artificial, justice was artificial, penalty was artificial, salvation was artificial, perdition was artificial. There was very little in the doctrine concerning any of these things that spoke clearly and convincingly to the reason and conscience of men. This general view resulted in conceiving men as rebels, apostates, traitors, and as all deserving immediate perdition at the hands of God. They were by nature children of wrath and of course unsaved. A great many texts interpreted according to the fashion of that time readily lent themselves to such notions.

But the entire church has grown away from this view, except as a very imperfect and inadequate representation of the truth. God may be represented as governor, but never with the limitations of a human governor, and still less with the irresponsibility of an Oriental ruler. The crude devices of criminal law, also, which are mainly makeshifts for doing as little injustice as possible, are never to be appealed to as models of divine procedure. We are fast displacing the entire conception of God as governor by the conception of God as father; and the conception of the divine government is giving place to the conception of the divine family. The deepest thought of God is not that of ruler, but of father; and the deepest thought of men is not that of subjects, but of children. And the deepest thought concerning God's purpose in our life is not salvation from threatening danger, but the training and development of souls as the children of God. Salvation or redemption is but an incident or implication of this deeper purpose, and must be interpreted accordingly.

This new conception of the fatherhood and the family contains all that was true in the old conception of governor and subject, but it is deeper and more comprehensive, and hence truer, than the old. And in so far as the older view conflicts with this, it must be modified or set aside. It may be retained as a partial view, or as one aspect of the subject, but it must always be interpreted in accordance with the larger view. But, on the other hand, the new conception is not to be viewed as a sentimental one, or as involving a relaxation of the rigor of moral demands.

The training and development of souls, then,

AS THE CHILDREN OF GOD

is God's essential purpose in the creation of men; and we must understand our human life from this point of view. And we must also bear in mind that it is an order of development. That was not first which was spiritual but that which was natural, and afterward that which was spiritual. The development has a natural root as well as a spiritual goal. The development also involves the unfolding of the constitutional powers of man as well as his abstract spiritual capacities. For a long time the development remains on the plane of the natural without attaining to the consciously spiritual; but all the while it is the development of man in a divinely ordered scheme; and all the phases and factors of this scheme have their place and function in the divine plan for men.

Of course in such a scheme our traditional categories of the saved and the unsaved cannot be applied in any hard-and-fast manner, but must be limited to a relative significance. They have a value in abstract theory, and they may express a limit toward which men are tending, but they cannot be rigorously applied to the rank and file of the race. As said before, men are not so much saved as they are becoming saved; and men are not so much lost as they are becoming lost. The process is going on; the classes are forming; but we are totally unable to form any fixed classification of these living men and women about us. The various traditional tests are grotesque in their inadequacy, when they are not purely mechanical and non-moral.

Human beings are carried on in the beginnings of their existence as unconsciously as nature itself. They are borne along like the rocks and the trees, the earth and the stars, without any sense of the will and the purpose which underlie their motion. But it is God's thought for man that they shall not always be borne along thus unconsciously, but shall become aware of God's presence and purpose in their lives, and shall reverently recognize the presence, and filially accept and co-operate with the purpose. They are to pass from the unconsciousness of nature and the ignorance of childhood to the conscious recognition and acceptance of the divine will; and then they are to go on with God in deepening sympathy and growing fellowship with Him forever.

This is God's eternal thought for men; and it is not modified in any way in its essential nature by the fact of sin. Of course a deal of what we call sin is error and mistake arising from the ignorance of men who have to feel their way. And sin itself, as we find it among men, is largely the willfulness of freedom which has not learned self-control, rather than any deliberate choice of evil. Ignorance and untrained willfulness abound, and both alike must be removed or they will increase and lead to disaster. Ignorance must be enlightened if men are ever to find the way. The unchastened will must learn self-restraint if it is to run at large. But during the process we must not indulge in extravagant condemnation by bringing in the categories of abstract theological ethics. These have as little application to the case as they would have to the judgment of the family life.

This reference to the family gives us a hint of how developing beings are to be judged. The father's desire is that the children shall come to recognize his love and filially to accept his commands. He desires that they shall develop into sympathy and fellowship with himself; and not until this stage is reached is the development complete. But in the meantime the children belong to the family, and have immeasurable value for the father's heart. They know little or nothing of the love that is lavished upon them; but it is there nevertheless, and by it they are upborne and carried along. The parents have patience with the ignorance, the irresponsiveness, the willfulness, knowing that time and discipline and some experience of life are necessary to bring the children to any proper knowledge of themselves and of their duties. Meanwhile the wise parent is not unduly distressed at childish imperfection. He knows it is to be expected and must be borne with. He knows, too, that it is nothing very serious in itself; it is serious only in its tendencies. And he avails himself of all the means of discipline, of instruction, of correction, to prevent the evil tendencies from being realized. But he would regard it as in the highest degree false and abominable if one should claim that the little rebellions of childhood forfeit membership in the family. Children cannot rebel to this extent. Their ignorance and general lack of insight make it impossible. What might be possible with angels, we cannot tell. What doom should follow rebellion committed in the full light of knowledge and with full insight into its evil nature, might be hard to say. But human life is not of this sort, and cannot be treated in this way. Such discussion must be limited to treatises on the sin of the devil and his angels; it has no application to human conditions.

But we are sinners. Yes, but not outcasts. But we are rebels. No, we are prodigal sons. And God's grace is such that His essential will for us remains unchanged, that we should become aware of His loving purpose for us and should accept it in filial submission and work together with Him in building up His kingdom among men. And this, too, we understand from the side of the family again. The supreme desire of the prodigal's father was that the prodigal should come home to him, the father; and the supreme duty of the prodigal was to go home in the spirit of penitence and devote himself to doing his father's will. And we as prodigal sons of our Heavenly Father have the same all-inclusive duty.

How the forgiveness of sin is made possible has been the subject of much theory, largely abstract and often unedifying. In fact, there is no completely satisfactory theory on the subject, supposing any theory is needed. We find various conceptions given in the Scriptures, which are mutually inconsistent when taken in strict literalness and some of which would be immoral. This shows that they are not to be taken literally, but must be viewed as adumbrations of the truth; not the truth itself, but ways of putting it. And these views are to be understood psychologically rather than logically; as expressions of life rather than as statutory enactments. Taken in the former way, they are full of significance and truth; taken in the latter way, they become mechanical, irrational and pernicious. But in any case this question belongs to theology, and not to religious experience. However it may be brought about, or whatever hidden mystery there may lie in the divine nature, the one thing we have to proclaim is the grace of God, the forgiveness of sins, the divine help for all those who truly seek it. The revelation of God in Christ is essentially a revelation of His grace and His gracious disposition toward us. He has sent His Son to proclaim this and to put it beyond all doubt forever. The Father's heart yearns after the prodigal children; and all that we have to do is to come home in penitence and humility, trusting in His mercy and seeking to do His will. Whatever is more than this belongs to theology and may possibly be important in that field. But the prodigal's

duty is to go home; and for this he needs no theory of the atonement, no doctrine of substitution, of imputed righteousness, or of ransom paid to the devil, or of governmental exigencies happily provided for, but solely the desire to find the Father's help and favor and forgiveness. And this conception of God as full of grace and compassion, as ready to forgive the penitent soul, to give it power to become the child of God in the spirit, is the central idea of the Gospel.

If these things are so, then the essential matter of Christian teaching is simplified. God's purpose is to bring men to the recognition of His presence and purpose in their lives and to a filial acceptance of that purpose in all our conduct. If men are ignorant of that purpose, we must teach them. If they ignore it, or turn away from it, we must warn them. If they seek after God we must declare His infinite nearness and His gracious condescension. If they turn from their evil ways, we must proclaim the forgiveness of sins. The whole matter will be clear if we bear in mind what God's purpose is for men. And the duty of the inquirer is equally plain. Let him at once begin to do the will of God so far as he knows it, trusting in the divine mercy for the forgiveness of sin and for all needed help. Let the wicked forsake his way and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon. But, on the other hand, if I regard iniquity in my heart, the Lord will not hear me; and He ought not to hear me.

What, then, does God require of us? Various answers are given, all of which come to the same thing. An old prophet found the requirement in doing justly, loving mercy, and walking humbly with God. Loving submission and active obedience to the will of God, is another formula. Seek to live so as to please God in all things, is still another. Believe on the Lord Jesus Christ — that is, become His disciple and follower — is another. But they all mean the same thing. We are not required to have affecting views of our sins, or a sense of our deep unworthiness, or an insight into theology of any sort, but we are required to surrender ourselves to God to do His will.

But we are not yet converted, or born again, or saved. What has been said thus far smacks of legality and good works, and seems to make nothing of faith and the new birth and the witness of the Spirit; and these things are the very gist of spiritual religion.

In this objection we have an almost complete list of the confusions and misunderstandings which have darkened the discussion of this subject. We must consider them singly.

The divine aim is to bring men into the

LOVING RECOGNITION AND ACCEPTANCE OF THE DIVINE WILL.

This is salvation in the ethical sense, and the only salvation there is. To love God and to seek to serve and please Him, is the sum of human duty; and it is forever incredible that God should demand any more than this, or should be satisfied with any less. Whatever seems more than this in Scripture language or in theological speech is to be understood as a way of setting forth this fact or the changes which may accompany it. Men see things out of their right relations. They misjudge values and invert their relative importance. They have their minds full of these misconceptions. Hence they must repent; that is, must change their minds or their ways of thinking about things, if they would enter into the kingdom of God. It is not a question of getting to heaven, but of entering into that kingdom which is righteousness and peace and joy in the Holy Ghost; and of course no one can enter this kingdom except by attaining to the spirit, the temper, the way of thinking, in which the kingdom consists.

Again, men are traveling the wrong road or in the wrong direction. They are moving away from life and from the highest things. They are on the downward grade. Hence they must be converted; that is, must turn around, if they would enter into life. But this is not to be understood in a metaphysical sense as implying some change in the substance of the soul, nor in a theological sense as implying some difficult forensic adjustment in the court of heaven whereby the antithesis of justice and mercy is happily mediated; it is to be understood solely as implying the opposition between the contents and direction of the new life and those of the old.

In the same way the new birth is to be understood. If we consider the contents of the earthly life, its low aims and maxims, and hence its opposition to the life of the Spirit, we see that the change required for passing into the spiritual life is very strikingly called a new birth, or a birth from above. St. Paul called it a resurrection from the dead. Both expressions mean the same thing, and both are equally metaphorical. They are to be understood from the side of life and not from the side of theology. When thus understood they are striking and expressive. But when they are taken for a hidden metaphysical process, they lose all intelligible meaning and become an opaque theological wonder. Without doubt the Holy Spirit must assist us in our efforts. The weak will must be strengthened; the dull conscience must be enlightened; the wayward affections must be fixed; and in all this we need the co-working of God. But we always need this. And whatever mystery may attach thereto, its effect for us, and the only intelligible meaning we can ascribe to it, must consist in the turning of heart and will toward God, in the set purpose to please and to serve Him.

The same thing must be said of salvation, or being saved. This also is to be ethically understood, not forensically. To be sure, St. Paul used the terms of the Roman law very freely to set forth the great salvation; and in this he has very largely been followed by Protestant theologians. But it has long been apparent that these terms are not to be taken in a hard-and-fast literal sense; for in that case we are landed in artificial hocus-pocus, if not in outright immorality. They are rather to be interpreted from the side of the moral life and not by the dictionary alone. The dilemmas of justice and mercy, of the ruler's compassion and governmental expediency, we do not recognize; and if we did, we should never admit that they can be removed by the familiar devices of traditional theology. These simply remove artificial difficulties by artificial makeshifts. We need none of these things for understanding forgiveness.

Forgiveness by the Heavenly Father is no more difficult than forgiveness by an earthly father; and in both cases what is desired is the establishment of the filial spirit in the heart and will of the wayward child. And this is salvation. Salvation conceived as something possessed by one and not possessed by another of similar spirit and life, or conceived as depending on some device of celestial book-keeping, or as depending on the performance of some rite or the utterance of some formula, has no moral contents at all, but sinks to the level of magical incantations.

Faith and works have been referred to, and salvation by faith has been mentioned as all-important. But here, too, confusion has reigned. This antithesis of faith and works owes its existence to a very low and crude moral conception. When works are mechanically conceived, as in ancient or modern pharisaism, it is plain that they remain external to the spirit and count for nothing. No amount of them could have any significance for the spiritual development of soul. But when it is seen that good works in any ethical sense of the phrase involve as their supreme condition the inner loyalty and devotion of heart and will, we see that there is no reason to be afraid of them.

Again, when the moral ideal is at all developed, there is no satisfaction in any actual attainment of our own; for the ideal is ever in advance and rebukes us. Hence no one of any spiritual attainment can ever reach peace through any good works of his own, but only by trusting in the infinite grace above him. We are perfectly clear that our salvation is of grace, not of debt; it is not of works, lest any man should boast; it is not of ourselves, it is the gift of God. As the child has its standing in the family not by the value of its services, but rather in and through the parental love which gives value to all the child does, so we have our standing in the divine family not through the value of our services, but rather and only through the infinite grace which gives all the value our poor best service may possess. This is that salvation by grace which is the glory of the Gospel. And our trust in this grace, our yielding ourselves up to it in obedience and submission, is our faith. And that we can be truly saved — that is, lifted Godward — only in this way, is manifest. No mechanical round can lift us. No mechanical round has merit. We must trust in the grace above as we must struggle toward the ideal it holds out. Only thus can we rise. However we stumble or fall, we must not abandon our trust in, and devotion to, the grace revealed from on high. Understood in this way, salvation by faith is one of the deepest truths in religion. But when faith is conceived as a bare assent to any theological dogma whatever, it becomes unfruitful and mechanical and sometimes immoral and pernicious.

We have made this excursion into theology because the phrases examined constantly recur in the language of experience and give it a peculiar form. Our conviction is that these phrases are largely misunderstood from taking the implied metaphor for a literal fact, or from interpreting them by the dictionary instead of by life. But however this may be, it is clear that the theological doctrine concerning these matters must not be confused with the data of conscious experience. Whatever mysterious Godward relations these doctrines may have is no practical concern of ours, and will doubtless be arranged for without our aid. For the consciousness of the disciple nothing is to be demanded or expected beyond the surrender, the devotion, the obedience, of the filial spirit. Theology is good, important, and even necessary in its place; but we do not bring men to God by means of theology. Nor should we confuse the mind of any seeker after God by trying to cast his thought and experience in any dogmatic mold; as if one could not find God without setting forth a scheme of evangelical theology, duly recognizing the several persons of the Trinity and their respective offices, specifying the provisions of the Atonement, and going in order through the program of repentance, faith, justification, regeneration, adoption and sanctification. Whatever value such a program may have is theological, not psychological; it represents abstractions of theory rather than facts of consciousness. The two points of view should never be confounded. The life of trust and obedience is not to be secured by an examination in the catechism; and for bringing sinners into the kingdom of God we need no more theology than is contained in the parable of the prodigal son.

Boston University.

THE FAMILY

"I THAT SPEAK"

MRS. O. W. SCOTT.

To the woman of Samaria,
As she stood beside the well,
Came a wondrous revelation —
From a Stranger's lips it fell.
As she questioned of the future,
Reasoned of the Christ to be,
Lo! the weary Trav'ler told her:
"I that speak to thee am He!"

Was it strange that He should tell her? —
Woman, sinner, Jew-cursed race —
Was it strange that He should tell her
At that lonely time and place?
'Twas a secret for the sages!
Prophet, priest, yea, seraphim
Could but bend entranced to listen
Were the secret told to him.
But a *woman!* Oh, the wisdom
Of the Master! Do we see
How He stoops to raise the lowest
In this, "I that speak am He?"

Never could she read the myst'ry
Of the coming of the Lord,
Nor in synagogue or temple
Hear His voice explain the word.
But her sin-seared spirit thirsted,
As the Master knew it would,
When He proffered living water,
And His words she understood.

From the woman of Samaria
Spreads the message far and near,
And we know that midst our duties
We the steps of Love may hear.
That beside our broken well-curbs
We may drop our toils and cares,
Our perplexities and questions,
All that mocks, and frets, and wears,
While we listen for the Trav'ler
Coming toward Galilee;
Listen till we hear Him saying,
"I that speak to thee am He!"

And where'er the Gospel goeth
To the lowest of our race,
Gladly borne by God's evangels,
Messengers of His free grace,
Lo! when dull eyes lift and brighten,
When slow lips attempt a prayer,
Comes the surety that the presence
Of the Mighty One is there.
Not alone, O weary workers,
Are you in your ministry;
Still He says in *your* Samaria:
"I that speak to thee am He!"

'Tis the message for the millions.
Wise and unwise, sinners, saints,
Lay aside your definitions,
Creeds, and doubts, and dire complaints,
Come and stand with ear attentive
On the road to Galilee,
Let your thirsting souls receive it —
"*I that speak to thee am He!*"

Brockton, Mass.

"Speak Like You Do When You Laugh"

A BABY of three years, says a recent writer, once preached me a sermon, and I pass it on for the benefit of other downcast and despondent ones who need to learn to "rejoice evermore."

"How is the baby?" I asked drearily, standing at the foot of the staircase leading up to a chamber where the little one lay ill. I was tired, unhopeful; my mood came out in my tone.

"'Peak like you do when you laugh," called the weak little voice upstairs; and if ever I felt rebuked by an angel, that was the moment. It has come up to me a hundred times since; I hope I am the brighter and cheerier for it."

"Speak like you do when you laugh." That means sparkle and gladness and good-will. Those fretful lines at the mouth-corners don't come from laughing. The weary ones around the eyes have another origin. But the plainest outward sign of despondency is that in the tone. The sick feel it; that is why "visitors are forbidden." Little children are infallible weather prophets; they will not "take to" you. And you and I — just common working men and women, neither sick nor young nor old, but busy and often tired — we love — yes, that is the word — we love the bright, loving, laughing, happy voice. "Speak like you do when you laugh."

Thoughts for the Thoughtful

I like the man who faces what he must
With step triumphant and a heart of cheer;
Who fights the daily battle without fear;
Sees his hopes fail, yet keeps unfaltering trust
That God is God; that somehow, true and just,
His plans work out for mortals.

— *Sarah K. Bolton.*

* * *

There is only one thing the servant of the Lord Christ cannot do: he cannot *stay;* he cannot linger, forever looking up into the Master's face. The world calls him. The word of the Master rings out like a clarion, "Go ye!" — *David J. Burrell, D. D.*

* * *

As a father in a garden stoops down to kiss a child, the shadow of his body falls upon it. So, many of the dark misfortunes of our life are not God going away from us, but our Heavenly Father stooping down to give us the kiss of His infinite and everlasting love. — *Anon.*

* * *

Tell Him about the unwatchfulness; an' if there is sin, bring it right out. Call it by the proper name. Ask the Lord to make it *hurt*, so that you won't go doin' it again. . . . But be sure o' this: Don't go confessin' sins that you're not sorry for, an' that you haven't done. 'Tisn't religious, though scores o' people think it is. 'Tisn't. . . . Do 'e be real, young folks, and speak from your hearts. There's lots o' people who think if they do only kneel down an' call theirselves dreadful names, an' own to all sorts o' dreadful things, they're sure o' heaven. An' all the time the Lord isn't listenin' to their words 't all. — *Daniel Quorm.*

* * *

Only such as a person has can he give to others. We cannot kindle others unless we ourselves are on fire. Warm words without a warm heart leave us but "a mountain of ice in a sea of fire." If one has courage, hope, love, goodness, he can infuse them into other souls. If he himself is full of doubts, hate, ill-temper, bad passions, it is these he will impart to those around him, and, by no means, can such an one impart to others the good he has not himself. The charged wire gives electricity; the coal, the reservoir of the ancient sun's rays, can give heat; ice gives cold; the sun gives light; the mine gives silver or gold; powder gives its explosive power; medicine its healing virtue. — *Peloubet.*

* * *

Some people seem to take a morbid delight in making themselves and other people miserable. If they have no real troubles to worry about, they manufacture artificial ones, and their mills never shut down. They grind out just about so much misery, whether the market is brisk or dull. They are like old, rusty pianos, that have not been tuned for years. They are so full of discordant elements that no harmony can be evoked from them. Play on any key and you evoke nothing but a jangle. They whine and sigh, but they never sing. And yet a Christian, above all others, should be forever singing at the heart. A sure recipe for cheerfulness is to be always on the alert for some pleasant thing that may happen to us. A washerwoman in a miserable tenement house was asked how she kept singing in her disheartening surroundings. "Oh, because there is always a breeze in our alley." She might have said it was because she had a singing heart within her. To every such soul God giveth songs in the night. — LOUIS ALBERT BANKS, D. D., in *Preachers' Magazine.*

* * *

It is a blessed secret, this of living by the day. Any one can carry his burden, however heavy, till nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly, and purely, till the sun goes down. And this is all that life ever really means to us, just one little day. Do today's duty, fight today's temptations, and do not weaken and distract yourself by looking forward to things you cannot see and could not understand if you saw them. God gives nights to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life easier, and give us one of the blessed secrets of brave, true, holy living. — *Christian Work.*

* * *

Soul, rule thyself. On passion, deed, desire,
Lay thou the laws of thy deliberate will.
Stand at thy chosen post, Faith's sentinel;
Though hell's lost legions ring thee round with fire,
Learn to endure. Dark vigil hours shall tire
Thy wakeful eyes; regrets thy bosom thrill;
Slow years thy loveless flower of youth shall kill;
Yea, thou shalt yearn for lute and wanton lyre.
Yet is thy guerdon great; thine the reward
Of those elect, who, scorning Circe's lure,
Grown early wise, make living light their lord.
Clothed with celestial steel, these walk secure,
Masters, not slaves. Over their heads the pure
Heavens bow, and guardian seraphs wave God's sword.

— *J. A. Symonds.*

* * *

One spoke the other day of the surprises of a great sorrow which had just been passed through. It was all surprises — for it was the first sorrow; but strangest of all was the surprise of grace which came to brighten the darkness, and to fill the loneliness with love. Some of it came through human affection — friends had brought wondrous warmth and tenderness. "I never knew I had so many friends until my bereavement came." Some of it came through words of divine comfort which had been read or heard a hundred times before, but which now, in the darkness, for the first time revealed their precious meaning. But besides these, and most wonderful of all, there came a strange blessing of heavenly peace, which seemed to fill the bereft hearts as with an unseen presence of love, pouring itself through all the home as a holy fragrance. Thus it is that they who wait on the Lord have their strength renewed in every need, in every sorrow. — *J. R. Miller, D. D.*

* * *

Light, by its very nature, radiates. It strikes one spot only to slant from it to another. A boy may sit in his window and catch the whole disk of the sun in his hand-glass, and dazzle with it some puzzled neighbor clear across the road. Sometimes in war the signal-service men stand on a hilltop and flash the light from one mirror to another, until at last there is transmitted far across the country the plan of their campaign. Under the same principle of radiation the messages of God are transmitted to the world of men. The mirror of one pure life catches the light on its undimmed surface, and then the light slants on to other lives, and across the years the purposes of God are conveyed and made

plain. It takes a very small mirror to reflect the whole circle of the sun. It takes no more than a very insignificant life to transmit in a clear image the reflection of the light of God. And that is what gives life significance — not how great it is, but how pure is its reflecting power; not its receptive, but its transmissive capacity. — FRANCIS GREENWOOD PEABODY, D. D., in "Afternoons in the College Chapel."

BIBLE STUDY AT THE FAMILY ALTAR

MARION B. KNIGHT.

IN the League issue of ZION'S HERALD for last August there was an interesting list of quotations from Tennyson's poems all containing references to the Bible. Many of the HERALD'S readers were doubtless astonished to learn that so large a number of college students were so ignorant of Bible story.

We cut the list out and gave it to a Sunday-school class whose members vary in age from seventeen to twenty-four. Few of these had had high school training. The result, though by no means satisfactory to their teacher, was not so bad as that recorded by the college class.

We then tried it at random on Sunday-school teachers, official members, Epworth Leaguers, and non-Christians. A goodly number passed with 100 per cent. Among these was one young man of thirty years perhaps, an attendant at church, but who has not been a Sunday-school scholar for some years and who makes no profession of Christian living. We could not conceal our surprise at the readiness with which he answered, and frankly asked him if he were a secret Bible student.

"No, no, I don't read the Bible so regularly as I ought nowadays," he replied, "but you see I was brought up on family prayers. Every morning, no matter what was up or not up, a chapter was read and father prayed. When a boy helps read a chapter of the Bible every day for the first twenty-one years of his life, he's likely to remember some of it, especially if his father asks questions each morning about yesterday's chapter."

We agree heartily with those who seek to secure more careful Bible study in the League and Sunday-school, but we believe that this is a roundabout way. The direct road runs through the *home*. The old-fashioned way of reading the Bible in course aloud in the family circle may not be the best, but it is much better than not reading it at all.

The family altar! In what ruins it lies in the modern Christian home! That it is harder to maintain now when the demands of business and school life are so exacting, we readily grant. It is true that in many homes it is well-nigh impossible to gather all its members together in the morning hour, which we believe to be the best for this purpose; but how about the evening hour? The church meeting, the committee, the club — are they at fault? It takes just ten minutes by the clock for a selection of thirty verses to be read and a short prayer to be offered! And any family with brains enough to be of the slightest use to any League, club, lodge, or committee, can keep that ten minutes sacred, *if they will*.

What, we wonder, would be the final result if half the time and strength expended in running Junior Leagues were spent in persuading parents of young children to do their duty as priests of their own households? Can we not build again our family altars?

Salem, Mass.

HE KNOWETH OUR FRAME

God pours His soul in different molds,
  And none may choose the form or size;
One but a scanty measure holds,
  Another, all infinities.
This is fire-hot, and that dew-cool;
And one seems empty, and one seems full.

All are of Him — the scant, the frail,
  Know their own limits, nor repine.
The coarser shape and clay avail
  For use as though of finest line.
The mold the potter cast askew
May duly still a good work do.

Let us accept, then, as we must,
  Our limitations, since we know
That God, who framed us out of dust
  For His good pleasure, made us so,
And measured our capacities
According to His just decrees.

Failure is harder in ourselves
  Than 'tis to watch another fail.
To know, however hard one delves,
  A thin soil is of no avail;
To see another, lightly do
The task impossible to you —

All this is bitter-hard; and yet
  Take courage, soul, accept your lot,
And take this comfort — nor forget —
  God made us, who mistaketh not,
And every soul He shaped and willed
May be with grace and glory filled.

— *Susan Coolidge.*

A FATHER'S DISCOVERY

THEY stood together beside the writer in a crowded car, the morning after New Year's. Both men had reached middle life. Their clothing and manners indicated financial ease and refined surroundings. They may have been brothers; at least they were intimate friends, as they addressed each other by their Christian names.

"I made a discovery yesterday, Fred; my girls have grown up!" The friend, Fred, looked at him inquiringly. It was evident that the discovery was one of mixed pleasure and pain, judging by the expression on the speaker's face. "Yes, they have grown up. The greatest possible pleasure is no longer a walk with papa; strange men — I call them cubs — have begun to be interesting companions for a walk."

The listener smiled. "Poor chap!" he said, like one who had gone through the experience; "what else did you expect? That's life."

"The dickens, man! 'Twas only yesterday I was ransacking stores for dolls and tea-sets."

"Yes," interrupted his friend, "and tomorrow you'll be doing the same thing for your granddaughters." The first man looked startled. With an amused glance the one addressed as Fred asked: "What are you going to do about it, old man?"

"Fred, do you realize that that is a serious question? It is very important — what I am going to do about it. I don't want those girls interested in any of those cubs, and I don't want those fellows interested at all in my girls. They grow more charming and companionable every day. I want them let alone."

"No, you don't, my dear fellow. They cannot have a father always; and even if they could, have they no rights which you are bound to respect? Would they be what they are, the most charmingly natural girls one meets anywhere, if they did not possess to a remarkable degree strong, womanly natures? You and your wife are to be congratulated that you have in them nearly approached your ideal woman, as you used to describe those ideal women."

It was evident that the father of the girls was deeply touched. "Fred, the men do not live to whom I would surrender those girls."

Both men were quiet awhile, when the father said: "That's pretty selfish — a war against life."

"Yes," responded the other, quietly, "it is."

"Fred, if I have to give them up, I'll know the men. Every man they know shall become my friend, if I can make him. Their mother shall know them, every one. I have confidence enough in them to know that the men we cannot have as friends cannot be their friends. I'll fish, golf, tennis, skate, play ball — I've learned basket-ball to play with them — with those cubs that brought the color to the girls' cheeks and the new light to their eyes, yesterday. Yes. I saw then that they had grown up. Why, you're right, man! I have not bought a doll for seven years. The cubs I cannot buy, but I'll know them. Every man who bows to them shall bow to me, and slap me on the back as his chum if — if he passes. Fred, the examination will be severe, but the prize is worth it." The men left the car. — *The Outlook.*

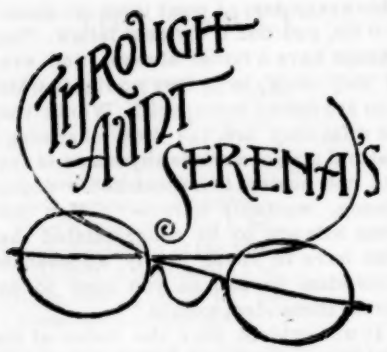
W. C. T. U. NOTES

— Mrs. Addie Northam Fields, who has been commissioned to organize Unions in Bermuda, is already in the field and meeting with great encouragement.

— The names of the W. C. T. U. officers of Hawaii appear in the new Annual Leaflet just out, with the officers of the other States. This country, with its well-organized temperance Unions, is warmly welcomed by the mother society.

— Everything points to a year of unprecedented advancement. The local Unions will observe Feb. 17 (the anniversary of Miss Willard's death) with special services, the program being prepared by Miss Anna Gordon. A gift of $2 from each local Union will be sent the National in memory of Miss Willard, and to advance the organizing work of the W. C. T. U.

— The W. C. T. U. is very much interested in some of the legislation now before Congress. The Ellis bill, which will do away with the army canteens, and stop the sale of liquor in all of the Government buildings, meets with heartiest approval. The papers are being scanned as to the action that will be taken by Congress regarding the repeal of Prohibition in Alaska. The seating of the Mormon Congressman is also awakening earnest interest among the women; petitions have already been sent in to the members of the House by local Unions, and letters written to the President by the National protesting against it; but as action cannot be taken with regard to this until next December, the W. C. T. U. will probably delay their agitation until later, effort at this time being a little premature.



WITH alternations of snowy, blowy, sunshiny, rainy, sleety, and bitterly cold days, we have already left behind us the midwinter "heart of the year." The daylight is lengthening now at both morning and evening ends, and hearts grow hopeful and faces cheery as the weeks in their swift revolutions carry us steadily away from the cold, the darkness, and the storm. True, spring is yet far off, but the grass is green under the snow, and we know the trees are vitally alive in spite of their barren and unresponsive boughs. Does it seem possible that nearly a month of '99 is almost gone? How about the new resolutions? Have you accomplished one-third of the tasks you had set for yourself this month? Have you read those new books you had planned? Have you cleaned up that long-delayed correspondence? Have you saved any money, instead of spending every cent you have earned? Have you called on your sick friend, as you promised? Have you attended the extra meetings at your church and done all you could to help your burdened pastor? Of course there have been many good reasons why some have grievously failed to carry out their plans and purposes for the year thus far. The grippe has laid many low, and even lesser colds have detained scores within the warm shelter of home. But even then, if not confined to the bed, much may be accomplished in varied lines. Moreover, a temporary illness which lifts us out of the bustling, work-a-day world and shuts us within the four walls of the chamber, is often a means of grace; for in the enforced leisure thought is busy, and life and its multiplex demands assumes normal and right proportions. Things which seem so fraught with importance, so big with possibilities, when we are well and rushing about, shrivel into nothingness as we look out upon our life from the view-point of the sick-room. The finer, tenderer side of our nature becomes blunted, our sympathies grow numb, in the hurly-burly of every-day living, and we need a quiet setting aside for a season, that we may look into our souls and find out what manner of man or woman we are. Years and years ago quaint old George Herbert proffered some practical advice which is just as forceful today: —

"By all means, use sometimes to be alone;
Salute thyself; see what thy soul doth wear;
Dare to look in thy chest, for 'tis thine own,
And tumble up and down what thou findst there."

* * *

I WONDER how many of you spent more than you could afford at Christmas? Do I hear a perfect chorus of "I"s? Well, I am not surprised one bit. How foolish we are in this whole matter of holiday gifts! We have a wide circle of friends and acquaintances, and although we do not spend perhaps a large amount upon any one individual, yet in the aggregate the sum is sometimes appalling, especially if we find after Christmas that we are not only in debt, but cannot even afford to buy necessary clothing for ourselves. So the first weeks of the new year are occupied in trying to "catch up" in our finances, bitterly regretting that we allowed ourselves to be so submerged in the feverish vortex of gift-making and gift-receiving that even the blessed influences of the holy Christmas-tide failed to calm our perturbed spirits.

Somehow Christmas should be simplified. Do not imagine, however, that I am finding fault or complaining of the beautiful custom of making gifts at Christmas; but I do protest against the extravagance of which we are so often guilty, and the spirit of barter which almost unconsciously creeps in. Because a person sends you a present, unexpectedly perhaps, is no reason why you should feel under any obligation to buy a return present for New Year's. And yet this is a type of much of the Christmas giving — "So-and-so will be sure to send me something, so I must puzzle my brains to think of something to give her." And so it goes; but not very much love accompanies that sort of gift.

"The gift without the giver is bare."

"I will tell you how I invariably have money enough to buy my Christmas presents," a gentleman said to me shortly after the holidays. "I always save my ten cent pieces. I spent only one dime last year, but I had $35 for my Christmas gifts." As the idea is so good, and has no patent, I pass it on to my readers. It is worth trying.

* * *

THE other day I received a most depressing letter. It was from a woman — one whom I had never seen. There were six pages filled with complaining and bitter resentment against her lot. Her husband was unsympathetic — did not "understand" her; her children were ungovernable; her friends slighted her; the church people barely noticed her — and altogether she was reduced to a pitiable state. Later I made some inquiry about her, and discovered that *she* was the one in fault — that her disagreeable disposition and unpleasant ways were alienating all who loved her. And yet she was a professing Christian, and a woman of considerable culture and talent. But she never tried to make the best of things, never looked on the bright side, never rose above her environment.

I had just been reading about Johanna Ambrosius and her poetry, and the contrast was striking and painful. Three years ago, she, the wife of a poor Prussian peasant, was not known outside her village. Now she is talked of all over Germany, "a new voice in the struggle for the emancipation of the German women" having arisen in her. In the soil of the sordid, grinding, unlovely life of a German peasant woman, one would scarcely expect to find such poems as these blossoming; and although we can feel, as we read, how she must have suffered and sorrowed, yet we are constantly conscious, even in her saddest moods, of a brave, hopeful spirit which rises above her disheartening environment. Life may be humdrum; the stern pressure of circumstances may grind into the soul; sorrow may wring our hearts; yet, in spite of everything, though we cannot be among those who teach in song what they have learned in suffering, like Johanna Ambrosius, we may, out of our own peculiar stress and strain, become living poems.

AUNT SERENA.

A Surprise for the Milkman

A PRETTY illustration of the light which kind words can throw over ordinary tasks occurred lately.

A milkman had just left the customary can of milk at a kitchen door. He went from house to house, and seldom saw any one with whom to exchange a word — even directions as to amounts and calls would be in writing.

But at this particular door a little girl saw him leave the milk, and quickly she had the door open, and as quickly her pleasant voice was calling to the man: —

"Mr. Milkman! Mr. Milkman! Thank you for bringing the nice milk for us every morning!"

The man's face flushed at first as if somebody had accused him of a fault, then kindled with honest delight as he answered heartily: —

"And thank you for your kind words."

— *Christian Endeavor World.*

THE TABLE SET FOR TWO

The sunshine falls on the window-sill,
  And the day looks in at the open door,
The kettle sings, and the dear old wife
  Goes back and forth o'er the kitchen floor
With plate and platter, and fork and spoon,
  As every day she is wont to do,
And she lays them with a quiet grace
  On the homely table set for two.

Oh, the bread is like the sea's white spray,
  And the cloth is clean as mountain snows;
From the pantry shelf to the kitchen stove
  The dear old wife on her errands goes,
The morning glories over the porch
  All in a riotous tangle run,
The cat lies curled asleep on a chair,
  The old dog blinks at the noonday sun.

But the dear old wife is sad today,
  And the morning hours have seemed so long,
For her thoughts are of the long ago,
  When the old house rang with mirth and song;
When the red-cheeked boys and merry girls
  Came trooping in through the open door;
Some wander now 'neath an alien sky,
  And some will come back no more — no more.

There are empty chairs against the wall,
  And the wide old rooms are strangely still;
The day is sad, though the sunshine falls
  Like sifted gold on the window-sill;
And the dear old wife in her quiet way
  Does the homely tasks she is wont to do;
But the tears fall fast as she sadly thinks
  Of the lonesome table set for two.

— *Good Housekeeping.*

BENEFITS FORGOT

FEW of us escape moments in which we are suddenly brought face to face with perplexing conditions involving questions of gratitude. Our feelings are hurt by some friend for whom we have done much. We hurt the feelings of one who has done much for us. And almost invariably the first thought of the injured is: "What! After all that I have done for them!"

We find it difficult to get away from the sense of what has "been done." And we are not altogether blameworthy in retaining some consciousness of it. For the spirit of gratitude is one without which no soul can arrive at perfection. More than that, a sure and certain way by which perfection may be attained is found in the cultivation of this very spirit, cultivating it as a habit of the mind, beginning each day with a feeling of thankfulness for the blessings that have come, and filling each hour, as new ones are met, with renewed thankfulness for those.

And perhaps there is at work in our judgment of so-called ingratitude the instinctive but misinterpreted consciousness that gratitude ought somehow to exist in every human being, its spirit be part of the very essence of man, since it is gratitude, rightly understood, which makes the true humility of all real greatness of character and accomplishment.

But for all that, I have sometimes thought that an individual is seldom in so much dan-

ger as when he or she, missing gratitude, begins to count the benefits bestowed.

When one begins to do that one has begun to retrograde, to hurt one's self, to blur the fine transparence of one's better motives, and to separate one's self and one's acts from the integral part of one's nature, from the nobler, truer part where the diviner impulses lodge.

To sit down and say even to yourself in secret that the man or woman who has betrayed you, who has been unkind or inappreciative, is one whom you have materially helped; to go over in your own mind even the list of your benefactions, is in reality not making your case against the delinquent stronger, but it is dishonoring the motives which controlled you in your action. You are setting up a standard by which to measure your desire to help. You are placing the values on your own acts which you wish them to retain in the eyes of your friends. You are bringing everything down to the level of bartering for gifts.

If it is for gratitude that we work, we deserve the disappointment ingratitude brings. But none of us will admit that we work from any such desire. We excuse ourselves for the pain or the chagrin that we feel by saying, "I don't expect gratitude, and I do not want it, but I do like to see appreciation and politeness."

We who are offended against as often offend. We do it unthinkingly, and many times because we do not know how our benefactors estimate their acts, or what special value those who are gracious to us place upon their friendliness.

Spontaneous courtesies may be ours; another's courtesies may not be so spontaneous, and that person judges us as ungrateful for gifts or benefits the value of which, when we bestow them, we would altogether ignore. One person, for instance, counts hospitality as nothing out of the ordinary. Another measures it. One person, therefore, will expect no special gratitude for a dinner. Another, who overestimates its worth, or who has not the habit of hospitality, is pained at finding no special gratitude for one that has been given.

We measure another's responsiveness, therefore, by the estimates we ourselves have placed on our own acts. Egotism enters into this valuation, for we want to be rightly understood, to have our acts seen as we see them.

We who suffer, then, from ingratitude have not given from a necessity of the soul, and because we acted as instruments of beneficence, messengers of good tidings. And yet this is the only way to act, the only way to give, if the pain of ingratitude is to be escaped.

Though we must cultivate the spirit of gratitude in ourselves, we must also nurture a spirit which in generosity looks for no gratitude in return, else we ourselves, and not another, degrade and misinterpret our own best impulses. — L. H. F., in *Harper's Bazar*.

BOYS AND GIRLS

FAIRY SELF

HOPE DARING.

"OH, I wish there were real fairies!" exclaimed Lena Foster.

"Real fairies!" echoed her mother. "Why, I'm sure a real fairy has been making me trouble all day. I wish he would go away and never come here again."

They were all on the wide porch which extended along the southern side of the house. Mrs. Foster was sewing, Louis was reading "Swiss Family Robinson," Lena was swinging in the hammock, and three-year-old Lee was trundling a hoop up and down the walk.

"What do you mean, mamma?" Lena asked, sitting up in the hammock, while Louis closed his book to listen.

"I will tell you some of the things he has done today," Mrs. Foster said, "and I am sure you will recognize him."

Lena clasped her hands. If there only were fairies! If that bit of thistle-down floating over the phlox bed were only a fairy chariot drawn by butterflies, and — But, hark! What was mamma saying?

"I heard him refuse to lend a book this morning. 'It's mine,' he said, 'and I never lend my things.'"

She paused to re-thread her needle. Louis' cheeks grew very red.

"Then he wouldn't take Lee out for a walk because he wanted to play with the dollies. He didn't want to go down town on an errand for me; he looked cross when he had to give his place in the carriage to grandma; he was greedy" —

"Oh, mamma, don't!" Lena cried. "It's Louis and I you mean. We've been horrid, but I don't see about the fairy."

"Why, it is the bad fairy Self who has made all the trouble. Don't you see how every time it was because there was something he wanted for himself? He never seemed to think of other people. It must be that he does not love them. I do wish he would go away and not come back."

There was a long silence. Louis turned the leaves of his book very fast, while Lena lay back in the hammock. The flaming splendors of the sunset faded to pale rose and violet, and still the silence was unbroken. At last Mrs. Foster folded her sewing.

"How can we, mamma?"

It was Louis who asked the question. When he saw the beautiful smile it brought to his mother's face, he wished he had asked it before.

"There isn't a bit of love about Self," she began, gently. "Let's try loving and doing for those about us. Then the bad fairy will go, and the spirit of the dear Jesus will fill our hearts."

Lena sprang from the hammock to her mother's arms. "We'll try, mamma, try now. Won't we, Louis?"

He nodded his head and held out one hand to Lee who was coming up the walk, a cross look on his dimpled face.

"Come Lee! Come, and brother will take you to the barn to see the little puppies."

Lee cried out in delight, and Louis carried him off, thus beginning the first action against the fairy Self.

A week later they were all in the sitting-room one rainy afternoon. Lee was joining Lena in a tea party with the dollies when Louis, who had been holding some yarn for grandma to wind, looked up roguishly at his mother.

"Mamma, I believe Fairy Self is away on a vacation. Don't you?"

Mrs. Foster smiled. "I really think he's gone to stay, my son. I feared he had come back this morning when, notwithstanding the dusty roads and needy fields, a boy scowled because he could not go fishing. But I saw that the scowl was soon lost in a smiling offer to help Lena paste pictures in her scrap-book, and then I knew Self would not be welcome here."

"Why, it's easy enough, mamma," Lena cried. "When hearts are full of love, there's no room for Self."

Lewis Carroll's Child Friends

S. D. Collingwood, a relative of the late C. L. Dodgson, better known as "Lewis Carroll," contributes an article to the December *Century* on "Some of Lewis Carroll's Child Friends." The following is one of the characteristic letters quoted in the article: —

MY DEAREST GERTRUDE: You will be sorry and surprised and puzzled to hear what a queer illness I have had ever since you went. I sent for the doctor, and said, "Give me some medicine, for I'm tired!" He said: "Nonsense and stuff! You don't want medicine. Go to bed!" he said. "No; it isn't the sort of tiredness that wants bed. I'm tired in the *face!*" He looked a little grave, and said: "Oh, it's your *nose* that's tired. A person often talks too much when he thinks he *nose* a great deal." I said: "No; it isn't the nose. Perhaps it's the *hair*." Then he looked rather grave, and said, "*Now* I understand: you've been playing too many *hairs* on the pianoforte." "No, indeed, I haven't," I said. "And it isn't exactly the *hair;* it's more about the nose and chin." Then he looked a good deal graver, and said, "Have you been walking much on your chin lately?" I said, "No." "Well!" he said, "it puzzles me very much. Do you think that it's in the lips?" "Of course!" I said. "That's exactly what it is!" Then he looked very grave indeed, and said, "I think you must have been giving too many kisses." "Well," I said, "I did give *one* kiss to a baby child, a little friend of mine." "Think again," he said. "Are you sure it was only *one?*" I thought again, and said, "Perhaps it was eleven times." Then the doctor said, "You must not give her *any* more till your lips are quite rested again." "But what am I to do?" I said. "Because, you see, I owe her a hundred and eighty-two more." Then he looked so grave that the tears ran down his cheeks; and he said, "You may send them to her in a box." Then I remembered a little box that I once bought at Dover, and thought I would some day give it to *some* little girl or other. So I have packed them all in it very carefully. Tell me if they come safe, or if any are lost on the way.

Oxford, Oct. 28, 1876.

Epworth League Department

Edited by REV. F. N. UPHAM.

A Hymn by Dr. Wm. Morley Punshon.

While attending an Epworth League Convention in Nova Scotia some months ago, we heard the following magnificent hymn sung again and again. It is a silver trumpet's call to high and holy endeavor. That splendid leader in English and Canadian Methodism of a generation ago used it, and it gave no uncertain sound :—

Listen! the Master beseecheth,
Calling each one by his name;
His voice to each loving heart reacheth,
Its cheerfulest service to claim.
Go where the vineyard demandeth
Vine dressers' nurture and care,
Or go where the white harvest standeth,
The joy of the reaper to share.

CHORUS :

Then work, brothers, work, let us slumber no longer,
For God's call to labor grows stronger and stronger;
The light of this life shall be darkened full soon,
But the light of the better life resteth at noon.

Seek those of evil behavior,
Bid them their lives to amend;
Go, point the lost world to the Saviour,
And be to the friendless a friend;
Still be the lone heart of anguish,
Soothed by the pity of thine;
By wayside, if wounded ones languish,
Go pour in the oil and the wine.

Work for the good that is nighest,
Dream not of greatness afar;
That glory is ever the highest
Which shines upon men as they are.
Work, though the world may defeat you,
Heed not its slander and scorn;
Nor weary till angels shall greet you,
With smiles through the gates of the morn.

Offer thy life on the altar,
In the high purpose be strong,
And if the tired spirit should falter,
Then sweeten thy labor with song.
What if the poor heart complaineth,
Soon shall its waiting be o'er;
For there, in the rest that remaineth,
It shall grieve and be weary no more.

Two Sides to This Question

The League is growing old. The leaders who were at the front ten years ago, when the movement began, are many of them in the van today. Youthful vigor and spirit are thus flowing on into the larger streams of middle life. The church is being kept alert with the enterprise of the young. On the other hand, some of us have become so accustomed to holding the offices and taking the responsibilities in our chapters that the actually young people are having very little to do. Of course, it is ever and always true that years don't make one old. We often "comfort one another with these words." However, suppose we look over the list and see if we cannot find some young folks no older than we were when we began, to whom we can give much more of Epworth responsibility. They will have more interest then. We are never too old to *belong* to the Epworth League — surely not — but look out that it doesn't become the *old folks'* society.

The Epworth Wheel and its Spokes

At a recent convention in New Hampshire Miss Elsie E. Bemis, of West Swanzey, read an interesting paper, which came to our table several weeks ago, urging with much force that every spoke in the wheel is needed, but that we can't well use any more. That's very true. We see an alarming effort here and there to overburden our poor wheel with more spokes, but not so strenuous a determination to make it go; and that's the all-important thing just now — Make it go!

The League and the Pastor

A successful minister in one of our large New England churches asks: "What shall we do when the League stands off against the pastor and the official board of the church?" There's only one answer to that, certainly if the case is chronic — *Break up the League.* There can be only *one head.* No Epworth plans ought in the least to conflict with the general work of the church. At Appomattox it was forever settled that the United States were a nation with a capital N. The church has every letter large — CHURCH. Occasionally a Methodist preacher is found, who, like a runaway horse, takes the bit into his teeth and runs. He doesn't like the League, and will have his own way. He is going to "run things," he says. Fortunately this spirited steed can't run very far. He is sure to bring up at the Conference crossing, where the gates are down. The "ministerial character" train must pass along before he can go ahead.

Inconspicuous Saints

We mention one of them. A flash of Bible light reveals him and he passes on, but that moment of revelation discloses a wealth of character. St. Phinehas — have you ever heard of him? Was there ever a church named St. Phinehas' Church? Numbers 25: 13 gives this luminous description: "He was zealous for his God." Could anybody have a better thing said of him than that? St. Phinehas, you ought to have an Epworth League called by your intrepid, valiant name. "Zealous for his God" — a splendid legend to be written on our banners, better yet in our hearts, best of all alongside our names as they are inscribed — may it please God — in the Lamb's book of life!

"Great is Your Reward — in Heaven"

In connection with the preceding paragraph the following words of Ruskin may be pertinently quoted: "How much do you think Homer got for his 'Iliad' or Dante for his 'Paradise'? Only bitter bread and salt. In science, the man who discovered the telescope and first saw heaven was paid with a dungeon; the man who invented the microscope and first saw the earth died of starvation. Stephen did not get bishop's pay for that long sermon of his to the Pharisees, nothing but stones, for that is the world's proper payment."

Dr. John Lord, on the same theme, writes: "We scarcely know the names of many who have made grand bequests. Who invented the mariner's compass? Who gave the lyre to primeval ages, or the blacksmith's forge, or the letters of the alphabet, or the arch in architecture, or glass for windows? Who solved the first problem of geometry? Who first sang the odes which Homer incorporated with the Iliad? Who first turned up the earth with a plow? Who first used the weaver's shuttle? Who devised the cathedrals of the Middle Ages? Who gave the keel to ships? Who was the first that raised bread by yeast? Who invented chimneys?"

Seed Sowing

The chapter at St. Paul's Church, Lynn, Dr. T. Corwin Watkins, pastor, has bought and put into free circulation twenty copies of "In His Steps." Who can estimate the good that will come from such wise, thoughtful, Christlike enterprise?

In Special Meetings

Three out of five of our churches are holding special services now. May our young folks be on hand and at the front! Now is the time to help. An hour just now is worth a day later. "Pray ye, therefore, the Lord of the harvest that He would send forth *laborers* into His harvest" — not spectators, not sympathizers, not critics, not visitors, but "laborers."

Let Him Help You.

Mr. Geo. W. Penniman, League general secretary for New England, is prepared to deliver his lecture on "Indianapolis — '99," for our chapters, providing the bare expenses are paid. It is a fine offer, and just like our secretary, who tries in every way to be of service to the churches. The lecture is illustrated with many specially prepared views of interesting places *en route*, such as Niagara, scenes in "Old Kentucky," as well as of the convention city, Indianapolis. Write him at Fall River, Mass., his home.

Our Junior League

These three paragraphs are taken from the *Canadian Epworth Era.* We gladly pass them along: —

FOR JUNIOR LEADERS.

Have some of the boys prepare a list of Bible girls who helped by being in their places; and the girls, a list of Bible boys. Set others to hunting up Jesus' commands to us to help one another, and let them be recited.

Encourage some to tell about ways of helping at home; others, of ways in which they

can help in the church; others, of ways of helping the poor and sick; others, of ways of helping strangers and the weaker ones at school and in play.

GRACE BEFORE MEAT.

Junior superintendents will lay a good foundation for future years if they teach the children some simple form of grace that may be offered before meals. In many homes the children take their turn in pronouncing grace. In other homes this beautiful custom may be introduced. Here is a form of grace which may be repeated by one person, or sung by the entire family to such a tune as Holley or Seymour : —

Lord, we thank Thee Thou dost heed
Our returning daily need.
Bless to us this food we pray,
Be our Guest throughout the day! Amen.

KEEPING ORDER.

Some Junior superintendents find a little difficulty in keeping order. This is particularly the case when the members differ widely in age and temperament. It should be distinctly understood, at the very outset, and insisted upon, that the meetings of the Junior Society must be conducted in an orderly and reverent manner. If there are boys and girls who persistently transgress the rules, it is better to suspend them than to have the service ruined. Every possible means, however, should be used before resorting to the expedient of expelling a member. It is scarcely ever necessary. Kindness and sympathy will usually influence the most mischievous boy in the right direction. It is a good plan to give the members with whom trouble is experienced, something special to do, and make them feel that they are necessary to the society.

Some Best Things

The following paper, by Miss Lillian Packard, is full of suggestions that have the advantage of being not theoretical, but entirely practicable. Miss Packard contributed this to a symposium conducted in November last at St. Mark's Church, Brookline: —

The St. John's Chapter, No. 3840, South Boston, is glad to add its mite to the symposium of "best things." It considers *that* "the best thing" which gives an "uplift" to the lives of its members and to the lives of those among whom it mingles; that brings to pass a closer intimacy with the church; that creates in the hearts of its young people a desire for whatsoever things are "true and of good report;" which leads to the Master those who know Him not.

A young girl once said of her family, "I cannot spare one of them, for they each fill a separate niche in my life. To one I confide the pleasures and trials of my social life, to another the problems of my school life, to a third the experiences of my Christian life, and I am sure of sympathy in each." It is in some such way that the president of our League has come to consider the *local cabinet* as the "best thing." Pardon me if I make it personal. When I am troubled over many opportunities I hunt up the Social chairman and say to her, "Some of our young people need waking up; some are longing for new friends;" and the next chance I have I see her flying about here and there and setting in motion the lips that were losing their power, and shaking the hands that needed exercise. I breathe a sigh of relief, and then comes the thought that our boys and girls may be reading books and magazines that influence them to look down, and not up. I appeal this time to the Literary chairman, and soon I note in the Paper Exchange reading that is interesting and helpful. I hear little groups discussing "In His Steps" or the latest news from the *Epworth Herald*, or possibly the coming excursion to some historic spot, or the reopening of the Bible normal class. Again, the poverty and illness in the vicinity are distressing. A little note to the Mercy and Help chairman, and I am confident that flowers will brighten, or coal will heat, or God's Word and His hymns will cheer, the saddened homes. To the secretary I am indebted not only for record, but for letters to the homesick Leaguers away from home. To the treasurer — well, without the necessary funds it is hard to keep any family together; so with ours. But to the Spiritual chairman I turn perhaps most often, for to his special work is the League most devoted. In just such a degree as the other departments fail to exalt his, in that same degree are they a failure.

The *best thing* in a social line the past year carried out the same thought — the value of the cabinet idea. It was known as an Epworth League Festival, and was an exhibition of the work of the cabinet and its committees. Each was given a section of the vestry and asked to exhibit in some way the work of his or her committee. The result may be tabulated as follows: —

Section No. 1 — Spiritual department. A life-saving station with full equipment — boat, ropes, flags, etc.

Section No. 2 — Mercy and Help department. A prettily arranged table with jellies, preserves and dainties for the sick, a suggestive toy coal cart, bundles of old linen, temperance pledges, etc. A white dove hanging above it.

Section No. 3 — Literary department. An Oriental corner, showing the League library, an exhibition of old books, Bibles of different languages, missionary maps, Bible curios, Palestine photographs and flowers.

Section No. 4 — Social department. Ice cream parlor and lemonade stand.

Section No. 5 — Secretary's exhibit. League leaflets, a place for registration, a very popular and attractive table known as an "Illustrated Roll-call." On this the name of every member was represented by an object or group of objects.

Section No. 6 — Treasurer's exhibit. A collection of coins, Confederate money, minerals, etc.; also purses marked the "Lord's Tenth," with appropriate leaflets.

The object of the festival was not primarily to make money, but to bring the members of the church together socially, to show the work of the League, to give as many of its members as possible something to do. In all of these points, as well as financially, it was a success.

The Epworth League House in Boston

Our New England League assumes no definite responsibilities in connection with this noble institution, but from time to time has sympathetically approved its practical, Christlike work, and at several conventions has urged closer co-operation therewith on the part of our young people. For these reasons we gladly publish, with a Methodist "Amen" of approval and "Hallelujah" for success, the following letter, written by Dr. Mansfield: —

To the Presidents and Officers of the Epworth Leagues of New England: —

Many Leagues are interested in the Epworth League House, 34 Hull Street, Boston. Aid has been given in money and supplies. We desire still further to interest you in the work done by the faithful workers in this most needy section of Boston.

The Epworth League House is like an oasis in the desert, or like a sparkling spring of water in a dry and thirsty land. Its work is in the hardest spot to be found in New England. Our workers there have the pioneer spirit [of the] fathers of Methodism and the self-denying spirit of the Master.

The House is thronged with ceaseless Christian activities. The children of Jews and Gentiles find instruction within its walls in the sewing schools, boys' clubs, and other methods of work. The work of mercy and help is also done in the homes of the poor and foreigners. There are 70,000 foreigners at the North End; they need the help and influence of the Epworth League House, and they gladly receive it. We specially invite the Leagues to send delegates to study this work.

But it requires money to carry on this work, and we trust the time will soon come when the Leagues of New England will contribute enough to pay the entire expense of the work.

The First Church League, Somerville, has already paid $55 — a month's rent for the House — and $9.37 for other expenses. The Park Avenue League of Somerville pays one dollar per month for the rent. Other Leagues last year contributed $50 or less for this purpose.

We come to your League through you and ask for a pledge of support in some definite sum. We want several Leagues to pay this year, from April, 1898, to April, 1899, the sum of $55 each for a month's rent of House.

There are other Leagues that can give us one, two, or three dollars per month for this year. Please bring this matter before your League or cabinet at once, and secure a pledge for this current year. Let me have the name and pledge for the League within the next ten days if possible, so I can publish a list of the contributing Leagues for this year.

I shall be pleased to aid you in interesting your League in the work of the Epworth League House, the Italian Church, or Morgan Chapel, by furnishing speakers for you in your meeting held for the purpose of raising money, or will give you an illustrated lecture to help your League to raise money, for the mere cost of operator and lantern, provided you are in easy distance of Boston.

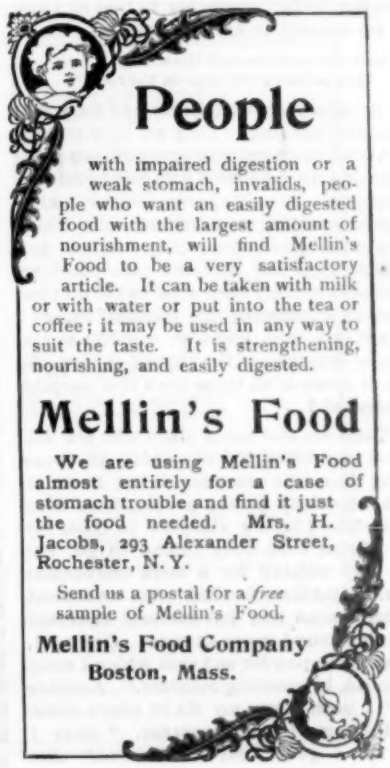
This number of *Our City* contains the Annual Report for 1897 and 1898. If you desire copies for distribution in your League, please inform me as to the number you need.

Let me hear from you within a few days. Do the best you can for our work. If more than enough is received in pledges to meet the rent of House, the remainder will be used in carrying on the work in the Settlement.

Fraternally yours,

J. H. MANSFIELD, Supt.

36 Bromfield St., Room 21, Boston.



League Prayer Meeting Topics for February

REV. MATTHIAS S. KAUFMAN, Ph. D.

February 5 — Idle in the Market-Place. Matt. 20: 1-16.

"An idler is a watch that wants both hands;
As useless if it goes as when it stands."

Idle! How pitiful! The idler, what a disappointment! The earth nourishes him, the spring quenches his thirst, the sun warms him, the zephyrs lull him. But what returns does he make? None at all. He is a stagnant pool, a dead sea, a barren desert.

"Oh, to your birthright and yourselves,
To your own souls, be true;
A weary, wretched life is theirs
Who have no work to do."

This Scripture has been used twice before in our League topics, in both instances the thought revolving about the householder. This time we are to consider the idle servants. The third, sixth, ninth and eleventh hours the householder invited idlers into his vineyard. From reading of the Word we infer that each time his invitation was accepted by some at least. Real listless loiterers were more numerous in Christ's day than at the present. Christianity has ennobled toil. However, there is more than one method of idling one's time away.

1. Literal idlers. Even in our active, pushing American society there are some actual loafers. They have nothing to do, and no disposition to do anything worthy of rational beings. If the vast moral world with its innumerable voices calling for help makes no appeal to them, would that necessity might arouse them from their wanton state. The remedy of the wife of an idle chieftain might prove serviceable in some cases. Seating herself beside the dinner table, she uncovered before him a dish containing only a pair of spoons, which said to him, Hunt for your meal. We are full of sympathy for the overworked. But their condition is far preferable to that of those who are too lazy to exert themselves.

"Better to sink beneath the shock
Than moulder piecemeal on the rock."

2. Some are idle with laborious toils that accomplish nothing. They are busy triflers. The Alpine shepherd who spent fifteen years in learning to balance a pole on his chin, is an example. To us it appears silly for a king to spend months in searching for a white mouse with green eyes; but was he any less wise than the business man who is so absorbed in worldly cares that he has no time to use in cultivating his spiritual nature? Are not all who greedily worship at the shrine of Mammon to the neglect of God, the worst of idlers in so far as life's true purpose is concerned?

3. There are also many idlers who are full of good intentions, but constantly postpone putting them into practice. What hosts of people, especially young people, have been invited into Christ's vineyard to labor for Him! Some time they intend to go, but stand idly waiting for a more convenient season. Some Greenlanders were awakened by missionaries and felt inclined to accept Christ, but found many excuses. One said, "I have much powder and shot which I must first spend in shooting reindeer." Another said, "I must have my fill of bear's flesh, then I'll come." Still another, "After I make me a good boat I'll believe." Are these flimsy excuses? Yes, but not more so than are being made every day by intelligent people all about us.

How sad that so many should prefer the idleness of sin to the profitable industry of a Christian life! Millions stand idle while the Divine Husbandman is yearning for faithful workers in His moral vineyard! Truly our earth is one wide market-place filled with spiritual idlers. How few comparatively are heartily engaged in the Master's great work!

COMPENSATIONS.

1. The knowledge of having done right in accepting the call, "Go, labor."

2. The sweet consciousness of having found one's place and of trying to fill it.

3. The joy of activity. We are so constituted that we are designed to find happiness in the legitimate exercise of our powers.

4. The satisfaction of being in the employ of the best Householder ever known.

5. The glorious assurance of eternal reward in addition to ample wages in time.

"To toil in tasks however mean,
For all we know of right and true —
In this alone our worth is seen;
'Tis this we were ordained to do."

February 12 — The Joy in Finding the Lost. Luke 15: 1-10.

THE LOST SHEEP.

What a graphic portrayal is this parable! Ninety and nine sheep are safely folded. No harm is likely to come to them in the green pastures of their contentment. For the time being they give the shepherd less concern than the one which has strayed off on the mountain-side, perilously wandering farther and farther into thickening dangers. So with energetic, practical, warm-hearted love the shepherd starts out on his search.

1. The good shepherd has no hesitation in his mind concerning his duty.

2. He carries no lack of earnest interest in his countenance.

3. He has no anger in his heart toward the wanderer that is costing him so much trouble.

4. There is no pausing on account of weariness, no stopping even when the darkness of night falls.

5. There is no giving up the search. Failing in one direction, he turns to another. He is not discouraged. He seeks until he finds.

This is a beautiful parable of redeeming love. Christ's incarnation was a girding of the Good Shepherd to go out after His lost sheep, and His whole earthly mission was that of seeking and saving the lost. The parable vividly shows the spirit that should characterize the church and every true Christian.

Those who realize their lost condition are the ones most easily found. Lady Huntingdon was once endeavoring to lead the despondent brother of Whitefield to Christ. To her persistent entreaties he replied, "Oh, it's of no use! I am lost! I am lost!" "Thank God for that," she said. "Why?" exclaimed he, in surprise. "Because Christ came to save the lost; and if you are lost He is just the One that can save you."

THE RECOMPENSE.

1. When the shepherd has found the sheep he feels repaid for his toil.

2. With loving grasp he lays hold of the wanderer.

3. By bearing it on his own shoulder he restores it to confidence in the shepherd's kindness.

4. Although he must trudge painfully back over the road so recklessly taken by the wanderer, yet he utters no word of chiding.

5. The shepherd's load is a weight of love, and he finds joy in the toil which has rescued the sheep from death.

6. The sheep, too, is happy once more. On the strong shoulder of the shepherd it finds rest from its weariness and sweet assurance of favor.

7. One evening in 1861, as General Garibaldi was going home, he met a Sardinian shepherd mourning the loss of a little lamb that had strayed from his flock. Garibaldi turned to his staff officers and announced his intention to scour the mountain in search of the lamb. His companions, inspired by his enthusiasm, decided to join him, and so a grand expedition was organized. Lanterns were brought and old officers of many a military campaign started off full of zeal after the poor little wanderer. But no lamb was found, and the soldiers were ordered into camp. Next morning Garibaldi's attendant found him in bed, sound asleep. He was surprised at this, for the General was habitually the first one to rise. In a half-hour the sentinel returned, only to find him still sleeping soundly. He went away and, waiting another hour, finally awoke him. The General rubbed his eyes, as also did the sentinel when the unexpected revelation was made. Reaching under the cover this grizzly old warrior with a tender heart took from his bosom the lost lamb and bade him convey it to the shepherd. The great Garibaldi had continued the search all night until he found it. How beautifully is this like our Saviour Shepherd!

THE LOST PIECE OF MONEY.

A woman having ten pieces of silver lost one. It is supposed to have been a drachma, worth about eight pence, equivalent to a day's wages then. It was a true heathen coin circulating among the chosen people of God — a Greek piece from a Roman mint, and bearing some pagan superscription. Candle and broom, plus persistency, restored the lost treasure.

1. Soul-saving is the ultimate goal of Divine love. Is it too much to infer that God's universe is organized with special reference to this end?

2. These two parables epitomize and emphasize salvation, teaching us its overwhelming importance.

3. If there is no peril in sin, no danger of being lost eternally, why have such stupendous plans for saving men been made by Divine wisdom and compassion?

"If for a world a soul be lost,
Who can the loss supply?
More than a thousand worlds it cost
One single soul to buy."

4. Those who do not believe in the possibility of what Christ calls "eternal sin," are

not likely to be very zealous in striving to win souls.

5. May God impress us all anew with the inestimable value of every soul made in God's image, redeemed by the death of God's own Son, and in danger of being lost forever!

February 19 — A Missionary Church. (Missionary Meeting.) Acts 13: 1-3.

The events narrated in this lesson occurred about 45 A. D. Previous to this Christianity had been propagated by informal efforts. Persecutions at Jerusalem had scattered the Gospel seed in different directions. At Antioch it took root in favorable soil, grew strong and blossomed out in an ideal church. When the apostles and other Christians at Jerusalem heard that a Christian Church was flourishing here, they were greatly surprised. How it could be, seemed beyond their comprehension. With interest excited they sent Barnabas to ascertain the facts.

Antioch is in Syria, situated on the swift Orontes, where the Lebanon chain is crossed by the mountain-chain of Taurus. Its scenery is charming and the climate delightful. More than ordinary intelligence and enterprise marked the lives of its citizens. They were largely Greeks and Jews, although a Latin colony also flourished there. When under Roman dominion it was ranked the third city in the empire. In the original impulse given to organized Christianity it holds a place of conspicuous importance. That church is regarded as the mother church of Gentile Christendom. All our lives we have heard and remembered with pleasure that the disciples of Jesus were first called Christians at Antioch.

CHARACTER OF THE CHURCH.

1. It was cosmopolitan, showing that the Gospel is adapted to all nationalities.

2. It enrolled great men, reminding us that many of the finest intellects of the race have gladly accepted Christ.

3. Its great men multiplied and magnified their greatness in being filled with unction and the spirit of self-sacrifice.

4. They took time to serve their divine Master and were not ashamed to exercise themselves in fasting and prayer.

5. They gave two of their greatest and best men to the cause of missions.

6. Through a long series of years they supported these eminent workers and arranged for others to assist them.

ANTIOCHAN RAYS.

Truly Antioch of old was a beacon-light upon the heights, casting its luminous beams far into the surrounding darkness, even down into the succeeding centuries.

What power lies latent in our churches? Through ages there was untold power in the moving clouds above, but it was not within man's control. Not until science seized the spirit of the sky did man know the charm of flashing his thoughts to distant climes. Still the heavens are rich with spiritual power, ready to electrify the heart and the church that knows how to seize and apply it.

If, as individuals, we are saddened at the low state of missionary zeal in our churches, let us bear in mind that the cause of missions is dear to the heart of Christ and He will bring it to ultimate triumph.

"Hidden
From our sight,
He above our darkness
Stands in light;
Hark! His words fall clear and cheery
On the ear;
I can see beyond the darkness,
Never fear."

If present-day forces refuse to do what they should to give Christ's Gospel to all the world, He will cast them aside and raise up new agencies more willing and more efficient. Every Christian should feel a keen interest in personally helping, by money and prayer, at least, to spread the kingdom of Christ to all nations. Oh, for more zeal and enthusiasm in every form of Christian work!

February 26 — Palm Tree Christians. Psa. 92: 12-15.

"The palm tree standeth so straight and tall,
The more the hail beats and the more the rain falls."

Wonderful tree — beautiful to look upon, refreshing to contemplate! Rich blessing not dropping from heaven, but growing up from the earth — an interesting product of time and earthly element. It is quite as profitable a study for the moralist and economist as for the botanist. The maple may please by its symmetry, the oak awaken admiration by its strength, the redwoods overawe by their magnitude, the elm delight by its grace; but for a combination of excellences many, all must yield the meed to the beneficent palm. It is the most useful of all trees. It is supposed that the palm was one of Eden's fair trees. After the children of Israel were miraculously helped over the Red Sea, they came to Elim, where were twelve wells of water and seventy palm trees. When Moses climbs the summit of Mt. Pisgah and views the promised land, groves of palms greet his vision. Later the rod of authority passes on to Joshua, and he leads the tribes of Israel across the Jordan and opens the conquest of Canaan by the capture of Jericho, the "city of palms." Palm timber was used extensively for carvings in Solomon's temple. Our Saviour when weary often found refreshing rest at Bethany, the "House of Palms." Only a week before His resurrection He rode over palm branches in recognition of His kingly power. His last walk with His disciples was along a path guarded by palm trees; and their leaves were the last to wave Him homage as He ascended to His crown of eternal supremacy.

ANALOGIES.

1. The Christian is like the palm tree in that if he would grow to fine proportions he must be well-rooted. When the palm tree promises a stunted growth the tiller looks well to the soil. He breaks the crust and softens the subsoil. Thus, when the roots are given liberty, the tree lifts an umbrageous head and throws out many arms to catch the raindrops and sunbeams. In like manner the Christian needs to be rooted in the soil of God's love. If a Christian would rise in holiness he must first descend in humility.

2. The low places of earth are not well adapted to this tree's development. In the valleys of Persia, where the villages are located, the palm is seldom found. But ascend the hills and they begin to appear. Elevation means productiveness. Thus is it with the Christian.

3. The palm tree abounds in variety. Six hundred species are known, and it is claimed that a thousand exist. How like unto this is Christian character! Scarcely two are alike, yet certain definite principles and experiences class us all under one general head.

4. Usefulness is another marked characteristic. It is estimated that not less than three hundred and sixty uses are made of the palm. This again is like the true Christian. Truly he is the salt of the earth and the light of the world — adapted to all worthy uses.

5. Closely allied to this is its helpfulness. This is beautifully demonstrated by the great forests of palms on the Atlas Mountains and the plain toward the desert. Under their protection grow great fields of wheat and corn which otherwise would be burned by the scorching sun rays. Orchards of oranges, lemons, and pomegranates are also thus protected, and ripen to a most delicious flavor. Thus are the Christians of any community its protection.

6. The palm flourishes in the most unlikely places, even when all vegetation about it is parched and withered. The secret of this is that at the ends of its little rootlets, away down in the earth, there are tiny reservoirs of water from which it draws sustenance when rain and dew fail. How like the follower of Christ! Truly he is invigorated by hidden resources unseen by the world.

7. Our churches are groves of palm trees. Along toward the earth these tall trees are quite a distance apart. But high up at their tops they meet and intertwine. Thus is it with Christians. In the higher and purer atmosphere of God's presence they are beautifully blended in harmony and love.

8. Many other resemblances might be traced. Such are suggested by the palm's slow but constant growth, its continuance through the years; also that it is endogenous — growing from the heart outward and upward; furthermore, it is evergreen through all seasons; and it bears its richest fruit in old age. This analogy is most inspiring. What has a person to dread if he can be like the palm in this particular? With Browning he may sing hopefully, —

"Grow old along with me,
The best is yet to be."

Many celebrated men have done their best work in their latest years.

"Goodness and greatness are not means but ends.
Hath he not always treasures, always friends,
The great, good old man?"

Oh, the thrilling rhetoric of a genuine life, the unanswerable logic of a holy character! Let every one of us strive daily to become worthy of the exalted title — Palm-tree Christian.

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THE SUNDAY SCHOOL

First Quarter Lesson VI

SUNDAY, FEBRUARY 5, 1899.

JOHN 4: 43-54.

REV. W. O. HOLWAY, D. D., U. S. N.

THE NOBLEMAN'S SON HEALED

I Preliminary

1. GOLDEN TEXT: *Jesus said unto him, Thy son liveth: and himself believed and his whole house.* — John 4: 53.

2. DATE: A. D. 28, January.

3. PLACES: Cana in Galilee, and Capernaum.

4. HOME READINGS: *Monday* — John 4: 43-54. *Tuesday* — John 2: 13-25. *Wednesday* — Matt. 8: 5-13. *Thursday* — Matt. 9: 18-26. *Friday* — Heb. 4: 9-16. *Saturday* — Heb. 11: 1-6. *Sunday* — 1 John 5: 10-15.

II Introductory

Rich as was the harvest at the village of the woman of Samaria, Jesus tarried there but two days. Upper Galilee, with its teeming population, was open to Him. Already it contained many incipient believers, who had attended the feast at Jerusalem, and had been convinced by the miracles which they had seen wrought. The time had come, too, for Him to fully inaugurate His ministry. The Baptist's voice had been hushed in the dungeon of Macherus. Who but Jesus Himself could take up his message and proclaim it with a wider and larger meaning — "the kingdom of heaven is at hand?" And since Judea was no longer open to Him, what place was more appropriate than Galilee? He did not stop, therefore, at Nazareth — no honor for a prophet in his own country, as He knew well — but kept on to Cana, the home of Nathanael, and the scene of His first miracle. Here He was welcomed; and hither came to Him an officer of Herod's household — possibly his steward Chuza — to entreat help for his sick son, whom he had left at the point of death at Capernaum. The applicant was too blinded by his grief, and the apprehension that the boy might die before the Healer could reach him, to recognize the higher claims of Jesus upon his confidence. He had sufficient faith in His power to believe that He could save the dying lad if He got to him in season, and he was intensely eager that He should start at once. The reply, or soliloquy, of Jesus sounds stern and repelling, but we know that there was a motive of love behind it: "Men like you, unlike the Samaritans, must have signs and wonders wrought *before your very eyes*, or you will not believe." The father's anguish was such that he failed to catch the emphasis in this reply, and with a breaking heart he again besought Jesus to go down with him before his son breathed his last. "Go thy way," said Jesus, still testing the father's faith, "thy son liveth." And the father believed. His fears fled. His suspense was over. He pinned his faith to those three words, and asked for nothing more. On his way home his servants met him with the joyful tidings. "When did he begin to amend?" the father asked. They mentioned the very hour when Jesus had spoken the assuring words. The power that could heal at a distance like that, and the compassion that had lifted such a load of anguish, could be nothing else than divine. The father's faith was perfected, and all his house believed with him. This was the second of our Lord's Galilean miracles, wrought in each case after His leaving Judea.

III Expository

43. **Now after two days,** etc. — In R. V. the verse reads, "And after the two days he went forth thence into Galilee." He left Sychar in Samaria, after two days, and went north to Galilee, at that time the most populous and fertile province of Palestine.

44. **For Jesus himself testified . . . . a prophet hath no honor, etc.** — *Why* He should thus testify in this connection, has given opportunity for some ingenious guesses. Some of the more plausible are the following: 1. Jesus had had *too much* honor and publicity; He wishes to go to Galilee now where He would have least, or none at all (Alford); 2. In Galilee Jesus had no honor; therefore He went there to *win* honor, to convert their hearts from contempt to adoration (Whedon); 3. By "His own country," Nazareth is meant, and a similar language is used with reference to it in Matthew 13: 57, Mark 6: 4, and Luke 4: 24 (when Christ says in the synagogue of Nazareth, "No prophet is accepted in his own country"); in leaving Samaria our Lord *avoided* Nazareth and lower Galilee and went to Cana in upper Galilee (so Trench, Lange and others). This last appears to be the most satisfactory interpretation. Jesus went into Galilee — into upper Galilee, not stopping in His own country (lower Galilee) and city (Nazareth); for "He testified that a prophet hath no honor in his own country."

45. **Then when he was come** — R. V., "so when he came." **The Galileans received him.** — This favorable reception applied to all upper Galilee, particularly to Cana, Capernaum, Bethsaida, etc. **Having seen all the things . . . Jerusalem . . . . feast.** — They had been present at the Passover feast (2: 13), and were among "the many" who believed on Him because of His miracles — those unrecorded signs which had convinced Nicodemus that Jesus was "a teacher sent from God."

Reports from the south had raised Him to an undefined greatness in the popular eyes. They had learned to be proud of Him as their countryman. That crowds had followed Him in Judea, secured Him favor, so far, among the multitude in the north. His return had risen to the dignity of a public event, and passed from lip to lip through the whole district (Geikie).

46. **So Jesus came** — R. V., "he came therefore." **Cana of Galilee.** — Here Nathanael lived, one of His disciples, and, possibly, too, some of the relatives of His mother Mary. Here, too, He had performed His first miracle, some eight or nine months before. He might naturally choose this town as a fit starting-point for His Galilean ministry. **A certain nobleman** — evidently, from the Greek word used, one of the officers of Herod Antipas, the tetrarch, whom the common people considered and called a king (Matt. 14: 1, 9); possibly Herod's steward Chuza, but Jerome gives him the name of Palatinus, and says he was connected with the royal palace at Tiberius. **Whose son** — literally, "of whom *the* son;" probably, therefore, an only son. **Sick at Capernaum** — from twenty to twenty-five miles distant from Cana. The marshy district around Capernaum was a fever-breeder. This "nobleman" of Capernaum is not to be confounded with the "centurion" on whose "servant" our Lord wrought a miracle of healing.

47, 48. **When he heard that Jesus was come.** — The news would naturally spread rapidly. **Besought him that he would come down.** — Capernaum is several hundred feet lower than Cana. The anxious father had faith that Jesus was competent to heal his son if He could only be induced to "come down" — make the journey to Capernaum. **Then said Jesus** — R. V., "Jesus therefore said." **Except ye see signs and wonders . . . not believe** (R. V., "in no wise believe"). — The father was, naturally enough, selfishly concerned for his sick son. He looked upon Jesus too much as a merely "benevolent physician," one to be resorted to in a desperate emergency, and had no eye for His higher mission. He felt that no time was to be lost, and that Jesus must necessarily perform the journey to the bedside of the sufferer in order to work the cure. Therefore he receives a check: Ye (referring to the class to which the officer belonged), unlike the Samaritans who asked no miracle, must *see* signs and wonders wrought before you will believe in Me and My mission. He would also imply that His word was sufficient without the *parade* of a miracle, or the necessity of a journey; but the absorbed father was not quick to take the hint.

49. **Sir, come down ere my child die** — an agonizing appeal to one who *seemed* to be indifferent, but who only held His compassion in suspense, with a view to deepening faith, and to granting a larger blessing than the father hoped for. It never occurred to him that he was pleading with one who could raise his son to life, should he expire before the Healer could reach him.

50. **Go thy way; thy son liveth** — precious words, startling words, testing words; words of might and miracle. This was better than the father had hoped; but would he believe? Would he take Christ's *word* for it? Would he take his dismissal, calmly confident that he had no longer any reason to fear? Would he trust a power working at a distance? **The man believed the word.** — His faith stood the test. He ceased his pleading, and went his way. Seeing no sign, but leaning implicitly upon Christ's word, he shows none of the restlessness, or haste, or nervous excitement of one who *hopes* that a certain thing may be so, but is not *sure* that it is so.

51. **As he was now going down** — to Capernaum. **His servants met him** — hasten-

Salt Rheum, Hands Would Crack Open

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ing to Cana to find him and relieve his suspense with joyful tidings. **Son liveth** — not merely is alive, but out of danger; not merely alive, but either convalescent, or wholly restored.

Many a long mile lay between him and his child, and many an anxious thought must have come to his mind as he journeyed homeward. Now faith would be strong, and now almost give way: but he travels on with the words, "Thy son liveth," which had come to him as a voice from heaven, sustaining and cheering him. Again he hears the same words, "Thy son liveth;" but they are spoken by the servants, who have come to meet him, and bring from Capernaum the glad news that he had himself heard at Cana (Watkins).

52. **Then inquired he the hour.** — His faith in Jesus' word had been firm, but to lead to a higher faith in Jesus this verification was needed. "It is worthy of note that his inquiry of the servants who met him on his return with news of his child's recovery, was when the child '*began to amend*,' to be a little better. For, at the height of his faith, the father had only looked for a slow and gradual amendment, and therefore he used such an expression as this; but his servants answer that at such an hour, the very hour when Jesus spake the word, the fever not merely began to subside, there was not merely a turning-point in the disease, but it '*left him;*' it suddenly forsook him" (Trench). **Seventh hour** — either 1 P. M. (Jewish) or from 6 to 7 P. M. (Roman).

53. **So the father knew, etc.** — He knew that Jesus had not simply announced a fact, but was the Author of the fact; that He had not only wrought a miracle, but also a "wonder," in that He had done it at a distance, and without ostentation. This clearly supernatural power and compassion removed all doubts from the father's mind as to the Messianic dignity of the Healer. **Himself believed and his whole house** — a glorious result; the whole family became believers in the Divine claims and mission of Christ. Says Lange: "It is palpably the rule that, with the father, the family also became believers (Acts 10: 44; 16: 15, 32), but here the evangelist calls particular attention to it by his expression. The members of the family had seen the sudden recovery, but had not heard the word of the Saviour."

54. **The second miracle** (R. V., "sign") **that Jesus did** — the second Galilean miracle, and both wrought in Cana, and each following a visit to Judea. Subsequent miracles became too numerous to record. The field of operation was not confined to Judea, but included Galilee, "a province representative not of Jews only, but of Gentiles, out of which the Jews thought that no prophet could come (7: 52); His was not a local, but a universal mission" (Revision Commentary).

IV Inferential

1. Our afflictions should drive us to Jesus.

2. The sickness of children often proves a salutary discipline for parents.

3. All earthly rank is dwarfed in the presence of Jesus.

4. Intercession for others, even for temporal benefits, is encouraged in the Bible.

5. Faith has its degrees — its rise, under the pressure sometimes of emergency; its development, from depending on some sure word of promise; its victory, when confirmed by experience. The nobleman first had faith in Jesus' power; then in His word; then in Jesus Himself.

6. Hours of deliverance or special blessing should be noted as helps to higher faith.

7. The word of an absent Saviour is potent as His presence.

8. Temporal deliverances should lead to spiritual allegiance to the Great Deliverer.

9. A father's faith or skepticism has a decided influence upon his family.

V Illustrative

1. What He intended to teach this man was, that He, who had life in Himself, could restore life at a distance as easily as by His presence; by the word of His power as readily as by personal application. A lesson this of the deepest importance, as regarded the person of Christ; a lesson, also, of the widest application to us and for all circumstances, temporal and spiritual. When the "court-officer" had learned this lesson, he became "obedient unto the faith" and went his way, presently to find his faith both crowned and perfected. And when both he and his house had learned that lesson, they would never afterwards think of the Christ either as the Jews did, who simply witnessed His miracles, or unspiritually. It was the completion of that teaching which had first come to Nathanael, the first believer of Cana. So also is it when we have learned that lesson, that we come to know alike the meaning and the blessedness of trusting in Jesus (Edersheim).

2. One day when Napoleon I. was reviewing his troops in Paris, he let fall the reins of his horse, and the spirited charger galloped away. Before the rider could recover the bridle, a common soldier ran out from the ranks, caught the reins, stopped the horse, and placed the bridle again in the hands of the emperor. "Many thank to you, *captain!*" said Napoleon. The man immediately believed his chief, and replied, "Of what regiment, sire?" Napoleon, delighted with his quick perception and ready trust in his word, said, "Of my Guards!" and rode away. As soon as the emperor left, the man laid down his gun, saying, "He may take it who will;" and, instead of returning to the ranks, started for a circle of officers. They were amazed at his apparent rudeness and military forgetfulness, and one of them said contemptuously, "What does this fellow want here?" "This fellow," replied the soldier proudly, "is a captain in the Guards." "You, my poor friend; you are mad to say so!" was the answer. "*He* said so," said the soldier, pointing to the emperor still in sight. "I ask your pardon, sir," said the officer respectfully, "I was not aware of it." And so the soldier came duly to his post as a captain of Napoleon's Guards (Biblical Museum).

3. Whether this royal officer was Chuza, Herod's steward, whose wife, under the abiding impression of this miracle to her child, afterwards humbly, gratefully ministered to Jesus, must remain undetermined on this side time. Suffice it to mark the progress in the "royal officer" from belief in the power of Jesus to faith in His word, and thence to absolute faith in Him, with its blessed expansive effect on that whole household. And so are we ever led faithfully and effectually, yet gently, by His benefits, upwards from the lower stage of belief by what we see Him *do*, to that higher faith, which is absolute and unseeing trust, springing from experimental knowledge of what He *is* (Edersheim).

The Economy of Rubbers

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OUR BOOK TABLE

Divine Penology. The Philosophy of Retribution and the Doctrine of Future Punishment Considered in the Light of Reason, Science, Revelation and Redemption. By Rev. L. B. Hartman, D. D. Fleming H. Revell Company: New York.

This book is an anthology on many theological themes. Some of its chapters are very remotely if at all related to the subject of the book, such as, for example, the first three chapters on thought, credulity and belief. Others are more obviously germane, but in consequence of the variety, frequency and length of the quotations, the thread of the argument is constantly getting submerged and lost. Many of the citations are very striking and show an extensive acquaintance with theological and scientific literature. The writer's attitude to various burning questions of the hour is strictly evangelical, but is often, as it seems to us, feebly and uncritically sustained. There is a too frequent use of the word "infidel," which is often inaccurately and unwarrantably applied, as when, for example, the scholarly Gesenius is made to stand in its disreputable category. So is W. R. Greg. Gesenius did not believe quite as much as Dr. Hartman and ourselves believe, but what he did believe of fact and truth he believed very intelligently and firmly and with the strongest reasons. With all its defects, however, this book is no inconsiderable contribution to the solution of the great problems of human duty and destiny, and will amply repay a careful and discriminating perusal.

Christian Rationalism. Essays on Matters in Debate between Faith and Unbelief. By J. H. Bellance, D. D. Thomas Whittaker: New York. Price, $1.25.

The essays here given are six, namely, "Free Thought," "Reason and Faith," "Inspiration and Infallibility," "The Racking Doubt," "Existing Dissensions between Science and Religion," "An Historic Foothold for Faith." The standpoint is well indicated by the following quotation from Bishop Butler, prefixed to all: "Reason is the only faculty we have wherewith to judge of anything, even Revelation itself." The author is neither ultra radical nor stupidly conservative, but extremely sensible. He takes that view of the matters in question which it seems to us most men of vigorous mind and well balanced judgment are increasingly taking. He says: "Christian character approaches its highest perfection when both Reason and Faith contribute each its proper quota of help to its education and development. We need not become blasphemers in the name of Reason, nor cowards in the name of Faith." Such books must do great good. They are an adjustment of apologetics to the age now present at this close of the century. The more of them the better. Let them be read and pondered.

A Dictionary of the Bible. By John D. Davis, Ph. D., D. D., Professor at Princeton. With many New and Original Maps and Plans, and amply illustrated. The Westminster Press: Philadelphia.

Two other Princeton professors have aided Dr. Davis in the production of this dictionary, and it is now sent on its way with every possible guarantee that nothing which even squints toward heresy has found the slightest favor in its pages. It is pre-eminently safe and sound. The traditional views, those accounted orthodox and accepted from time immemorial, are the only ones which receive any sanction here. Modern research and investigation are not supposed to have added anything to that which has been handed down from the fathers. The author is not even sure but what the Deluge was universal, and that Eve was formed from the rib of Adam, he "being in a trance and beholding the operation, but feeling nothing." Ecclesiastes is regarded as written by Solomon, and his authorship of Canticles is favored. The unity of Isaiah is of course stoutly maintained, and so with all the other points in dispute among Biblical scholars of the present day. Happily the book is not a theological dictionary, but exclusively Biblical, otherwise we should certainly have the stiffest kind of a doctrine concerning election, reprobation and limited atonement authoritatively promulgated in it. The article on baptism takes decided ground in favor of the Scriptural validity of infant baptism and of sprinkling or pouring. We have noticed no other deliverances on the points that divide the denominations. They who wish a convenient, one-volume (800 pages), moderate-priced summary of information about all Bible names and objects, "a compendium of the facts stated in the Scriptures," free from any unsettling suggestion that could disturb their peace of mind, will find it in this work.

The Roman's Story in the Time of Claudius I. By S. M. Burnham, M. A. A. L. Bradley & Co.: Boston. Price, $1.75.

This is another life of Jesus. It follows closely the Scripture narrative, adding very little to it except what may be gathered from any good commentary. Religiously, it is excellent; but from a literary point of view not much can be said in its favor. It purports to be the letters of a Roman named Claudius, written in Greek upon vellum from Palestine during the reign of Tiberius, "found in Rome many years after and translated into English, with explanations and additions illustrating the subject." But aside from this statement near the beginning, not the slightest trace anywhere appears in the book of its having been written in the form of letters or by a Roman. We are at a loss to understand why the device should have been suggested and then straightway and totally ignored. The title is completely misleading, which naturally begets a feeling of resentment in the mind of the reader. The illustrations, of which there are 39, are admirable, being taken from the great masters; and the narrative is wholly orthodox, sure to do good.

The Story of Religions. By Rev E. D. Price, F. G. S. M. F. Mansfield: New York. Price, 75 cents.

This is a very good book — much in little — prepared with deliberation and care. The author is familiar with his topics, and seem to be free from prejudice. The book, prepared in England, mentions only one branch of Methodists, the English Wesleyans — which is a serious lack. But even with this limitation, it is nevertheless a splendid hand-book upon the subjects treated.

The Story of Oberlin. The Institution, the Community, the Idea, the Movement. By Rev. Delevan L. Leonard, D. D. The Pilgrim Press: Boston and Chicago. Price, $1.50.

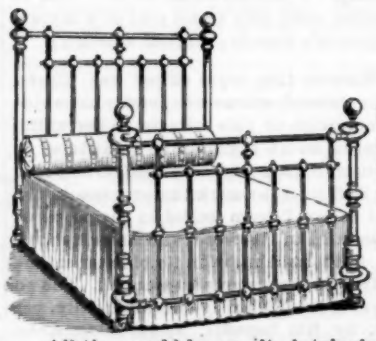
A thrilling and instructive book, about which we should be glad to write at length. Oberlin has long been a name to conjure by. Just what it stands for, will now be better understood than ever before. Phenomenal facts, remarkable providences, and epoch-making men appear before us in these pages. Oberlin's contributions to missions, to reform, to Congregationalism, to theology, to music, to education, are clearly set forth. Dr. Leonard's qualifications and opportunities for this great task are far more than ordinary, and he has produced a work which the many lovers of Oberlin will make haste to procure and will perpetually prize.

Mystery of the Golden Cloth; or, The Riven Veil. By Jasper Seaster Hughes. White Star: Chicago. Price, $1.50.

The author of this volume claims, after a life-time of devout study of the Book of Revelation, to have penetrated into its real meaning. Without passing judgment upon the volume, which we are unable to do, we report it as breathing an excellent spirit, and as receiving high praise from prominent ministers. To those interested in this line of study, it must be of special interest and value.

Our Unitarian Gospel. By M. J. Savage. Geo. H. Ellis: Boston. Price, $1.

Here are sixteen sermons preached by Mr. Savage last winter in his church in New York. They are very readable, of course, being in the well-known style of this popular speaker. They touch on most of the topics in relation to which Unitarians and Evangelicals differ, such as "Creeds," "Morality," "Doubt," "Evolution," "Probation," "Punishment." We should be glad to traverse some of its assertions and posi-



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ZION'S HERALD, Oct. 26, Nov. 16 and 23.

tions had we space. We can only say that whoever wishes a plausible and able presentation of modern Unitarianism will find it here. The tone is unexceptionable, and the book is admirably adapted to make converts for its side.

The City Wilderness: A Settlement Study. By Residents and Associates of the South End House. Edited by Robert A. Woods, Head of the House, South End, Boston. Houghton, Mifflin & Co.: Boston. Price, $1.50.

Since 1891 the South End House, the outcome of the suggestion of Prof. William J. Tucker, then of Andover Theological Seminary, has been occupied by specialists who with a singleness of motive and a spirit of consecration which have been most noticeably Christlike, have studied the social conditions about them. In this volume are grouped the results of the practical studies of the residents of this Settlement. The subjects treated are: "Population," "Public Health," "Work and Wages," "The Roots of Political Power," "Criminal Tendencies," "Amusements," "The Church and the People," "Social Recovery," "The Total Drift." We heartily commend this volume to ministers, especially in our cities, and to all who are studying present-day social problems.

Friends and Foes of Youth. By Rev. Charles Wood, D. D. The Union Press: Philadelphia.

This is a healthy and wholesome book, and will do good. It is a good model for the minister who desires to preach a series of sermons to his young people. The topics are, in part: "Does a Young Man Need a Religion?" "Certainties in Religion," "The Bible and Modern Thought," "Christianity and Other Religions," "Amusements," etc.

Problems in Arithmetic. Book II. By George E. Gay. B. H. Sanborn & Co.: Boston.

This little handbook of 71 pages contains one thousand problems carefully graded and affording for scholars of the fourth grade excellent drill in this important branch.

Free Expansion of Gases. From Original Memoirs of Gay-Lussac, Joule, and Thomson. Harper & Bros.: New York. Price, 75 cents.

Prismatic and Diffraction Spectra. From Original Memoirs of Fraunhofer. Harper & Bros.: New York. Price, 60 cents.

The publishers of these two volumes are conferring a great favor on the scientific scholar by bringing out in a convenient form this series of original researches. Too often it has been necessary to translate from the original or depend on some unscientific translator for critical statements of the first steps in important investigations. Under the editorial supervision of Prof. J. S. Ames, of Johns Hopkins University, these promise to be a series needed by every scientific scholar. Other volumes, in a more or less advanced state of preparation, will include the "Röntgen Rays" (by Röntgen, Stokes, and J. J. Thomson); "The Laws of Gases" (Boyle, Amagat, Gay-Lussac); "Solutions" (Pfeffer, Van't Hoff, Raoult); "The Second Law of Thermodynamics," "Properties of Ions," "The Faraday and Zeemann Effect," "The Wave Theory of Light," "The Law of Gravitation," and others.

The Living Age. Bound Volume, including the 13 weekly issues for the months of July, August and September, 1898, in black cloth. Vol. XIX., Sixth Series; whole No. CCXVIII. Littell & Co.: Boston. Price, $2.25.

The *Living Age* has never better fulfilled the purpose indicated by its title than during the past year. Its weekly issue has enabled it to give its readers promptly the views of the ablest British and Continental journals, magazines and reviews, upon the relations between this country and Spain, the progress of the war, and other absorbing questions of international politics. At the same time it has published contributions in every field of literature, science, investigation, travel, discovery, history, art and biography, and has printed in every number short and serial stories of excellent quality. Its pages have been filled with material appealing to alert and intelligent readers.

St. Nicholas: An Illustrated Magazine for Young Folks. Conducted by Mary Mapes Dodge. Vol. XXV. Parts I and II. The Century Co.: New York.

In turning over the pages of these two beautifully bound volumes of this favorite magazine for young people, one realizes afresh what a wealth of good reading and illustration was provided during the past twelve months. Stories, sketches of travel and adventure, scientific and natural history papers, poetry, jingles and nonsense verses, fill the volumes from cover to cover. On the young folks' library shelves they should occupy an honored and cherished place.

The Earth and the Sky: A Primer of Astronomy for Young Readers. By Edward S. Holden, LL. D. D. Appleton & Co.: New York. Price, 28 cents.

This volume is well illustrated, and meets the need of youthful students in astronomy.

The Teaching of Jesus. Extracted from the Four Gospels and Arranged by Jean du Buy, Ph. D., J. U. D., Instructor in the Amity Bible Workers' School, New York City. James H. West: Boston. Price, 50 cents.

This compilation of the utterances of Jesus is arranged with critical care, and the little book will be read with advantage by all who seek to know the mind of the Great Teacher.

Magazines

— An unusually able and pertinent number is the *Contemporary Review* for January. While every intelligent person will find this number interesting and profitable, it contains much for the religious reader especially. Dr. R. F. Horton writes of "Robert William Dale," Hugh Price Hughes of "A New Catechism;" Frances Peek of "Sacerdotalism;" Rev. W. W. Peyton of "The Resurrection: A Study on the Evolution of Religion." (Leonard Scott Publication Company: New York.)

— D. D. Thompson, the assistant editor of the *Northwestern Christian Advocate*, has a very interesting and valuable contribution in the *Methodist Review* for January-February upon "Abraham Lincoln and Temperance." A characteristically able and critical article is that by Dr. William North Rice on "Recent Phases of Thought in Apologetics." The editorial departments are timely and critical. (Eaton & Mains: New York.)

— The *American Journal of Sociology* for January, like its predecessors, treats several important subjects in its line, like "Ethical Instruction in School and Church," "Sex in Primitive Industry," "The Barbarian Status of Women," "Criminal Anthropology in its Relation to Criminal Jurisprudence." (University of Chicago Press: Chicago.)

— To those who are interested in economics the *Quarterly Journal of Economics*, published for Harvard University, must be especially valuable. The issue for January is an able and pertinent number. There are five comprehensive papers by specialists, with critical notice of "Recent Publications upon Economics." (George H. Ellis: Boston.)

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We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

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Always Reliable and Recommended by Physicians as the most perfect substitute for mother's milk; a sure preventive for cholera-infantum, and valuable for dyspeptics and convalescents. The Mass. *Medical Journal* says: "The future has yet to produce a better food than Ridge's." In cans, 50 cts., $1 00, and $1 25. Send for free sample to

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THE CONFERENCES

VERMONT CONFERENCE

St. Albans District

Personals. — Rev. Harvey Webster has ceased to labor on earth and has entered upon the unwearied activities of heaven. He passed away, after only a few days' illness, on Friday, Jan. 6. "He died triumphantly." Thank God for that word and that glorious fact — "triumphantly." Our dear brother, "absent from the body," is "present with the Lord," which is "far better." Wherefore, ye afflicted ones, "Comfort one another with these words."

The presiding elder of the Montpelier District appears to be magnifying his office by an unusual activity in the various interests of his field of labor. A recent visit in the district impressed your correspondent with the great work he is accomplishing among the churches. From preachers and people only words of praise were heard. He seems almost ubiquitous, assisting in revival services, visiting the officiary of the churches, giving missionary addresses, holding old-fashioned quarterly meetings, and addressing special letters to the charges, calling attention to the various connectional interests. This activity will produce results of an enduring kind. There are hardly any limits to the usefulness of the presiding elders if they push into the work with a whole-hearted service. Mr. Davenport is certainly on the right track. He will succeed. If he continues to magnify his office he will be in no danger of becoming a fifth-wheel superfluity in the Methodist wagon.

Wolcott. — Our church here under the pastoral care of Rev. C. M. Stebbins is in a most prosperous state. This is the fifth year of Mr. Stebbins' pastorate. Several have been converted. The League is doing excellent work. There have been 60 accessions during the present administration. Benevolent moneys have been increased from $44 in 1894 to $163 in 1898. Every effort is being put forth for still greater victories.

St. Albans. — As the result of Evangelist Gillam's meetings held in December, 50 have been received on probation. Six were received Jan. 1. The spiritual interests of the church are left in a decidedly healthy condition. Dr. Nutter thanks God and takes courage.

Sheldon. — Pastor Chrystie was graciously remembered on Christmas by $25 in cash. A new choir of young people has been formed, much to the delight of the worshipers.

North Hero. — Rev. J. Q. Angell still holds the fort on this island, and has some hopes of overcoming the difficulties of the situation. The protracted meetings resulted in a number of conversions, many backsliders reclaimed, the church strengthened, and about fifteen will be added to the membership.

Grand Isle. — Nine were converted during the four weeks of evangelistic meetings and the church awakened to new life and energy. Rev. C. W. Ross, the pastor, is much encouraged, and looks for still greater achievements for the Master.

Alburgh. — The good people of this place remembered their pastor, Rev. X. M. Fowler, at Christmas, with a beautiful coonskin coat. Such thoughtfulness and kindness to God's ambassadors will be rewarded. CREAMER.

Montpelier District

Putney. — The Methodist, Congregational and Baptist forces joined in observance of the Week of Prayer. Their efforts were blessed by a most gracious revival, which is still in progress. At the last report 30 persons had announced their purpose to accept Christ. The Methodist Church has just come into possession of two legacies which are to be funded and the income used for church purposes. One is of $800 and from the estate of the late Sister Bolster, and the other is one of $200 given by Sister Betsey Black who died a few weeks ago. The Epworth League has organized a reading club which meets fortnightly, and is now reading Sheldon's "In His Steps" — a most admirable and stimulating book for all classes of Christians. It is needless to say that Pastor Bennett and his flock are greatly encouraged by these tokens, and that they have greatly brightened the outlook.

Bellows Falls. — At the last quarterly conference the report of Pastor Lewis showed an extraordinary amount of work done, the item of 317 calls for the quarter being a specimen of the labor in all branches of pastoral work. Eleven had been received from probation and seven by letter, the net increase for the quarter being 17 full members. The chairman of the finance committee made an exhibition of probable expenditures and receipts for the remainder of the year. The latter exceeded the former by only $36, and it was confidently expected that every bill would be paid by Conference. Pastor Lewis and Messrs. Woodhall and Beaton were appointed a committee to secure Dr. Munhall for evangelistic meetings.

Springfield. — Dr. and Mrs. Rowland received the sum of $63 at Christmas from their appreciative parishioners.

Wilder. — Pastor Fairbanks is hoping to hold a "home camp-meeting" in the near future. He received from his devoted people a purse of $48 at Christmas.

Landgrove. — Revival meetings were held here by Pastor Evans during the Week of Prayer. While the results were not all that could be hoped, some good was done.

Norwich. — Several persons have been converted in the special meetings now being held by Rev. S. P. Fairbanks at this place. The first Christmas entertainment was held there this year.

Bondville. — Pastor Charlton was ably assisted by his father during the Week of Prayer. During the quarter one has been baptized, 14 admitted from probation, one excluded. One hundred and fifty pastoral calls had been made. Of the apportionment of $60 for the benevolences all but $24 has been pledged. Mr. Charlton's health is so much better that he proposes to remain and join Conference. Mrs. Putnam, wife of the late Rev. S. L. Putnam, has been seriously ill.

Montpelier. — At the last communion service 3 were received on probation, 3 from probation, 3 by letter, and 5 baptized. The attendance at prayer-meetings and Sunday-school is at high-water mark, and 50 per cent. of the attendance at the mid-week prayer-meeting is of unconverted persons. The dispensing with a choir is a great success. The *people* sing as never before, and now want no choir to worship for them. Jan. 22 Evangelist Jackson comes for union revival services with the Methodist, Baptist and Congregational churches of the city. Pastor Gillies and his associates are holding preparatory meetings in anticipation of his coming. May a great and glorious revival bless the churches of our capital!

Hancock and *Granville.* — Rev. W. E. Lang, pastor, has received a call to the pastorate of the Congregational Church at St. Johnsbury Centre. As he will here get $400 and a chance to attend school at St. Johnsbury Academy, it is probable that he will accept. His work at Hancock and Granville has been a marked success and his removal will be a great loss. But the shutting down of the mills there greatly reduces the already distressingly small salary, and no one can blame him for wishing for a more adequate support.

Union Village. — The revival meetings at this place have closed. Eighteen have sought the Lord. Not all were received into the church, as the Sunday when they were to be received was exceedingly stormy. Pastor Robinson is now at school, but is faithfully at his post every Sunday.

West Berlin. — A purse of $25 was given Rev. Fred Daniels at Christmas. He is also receiving some encouragement in his ministerial work in the numbers present and the interest manifested.

Rochester. — Rev. J. L. Reeder has accepted the appointment to Chile, South America, and has passed the required medical examination. He will probably sail March 1, and will be a great accession to our work in South America.

Brownsville. — Eight persons were received on probation on Christmas Sunday; others will come soon. A generous purse was given Pastor and Mrs. McGlauflin at Christmas.

Union Meetings. — In various places our denomination has united with others in holding special revival services during the Week of Prayer, and also for some time after that. In most cases no tidings have come as to the results, but it is gratifying that there is so general an observance of the occasion, and so much of a spirit of unity.

Athens. — Twenty-seven have taken a stand for Christ in the meetings at this place, and Pastor Smith is greatly encouraged over the outlook.

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Stomach and Liver Troubles and no Strength to Work

Discouraged and Terribly Run Down, Weak and Prostrated

Dr. Greene's Nervura Took Me Out of My Troubles and Made Me Well

Mr. George E. Learned, Orford, N. H., Deputy Sheriff of the county, says: "I have been troubled with chills and malaria, with stomach and liver trouble, and I have had over twenty doctors at work at my case without receiving any help. I was terribly run down, weak and prostrated, and without strength or ambition to attend to my work.

I was pretty well discouraged, but finally hearing how much good Dr. Greene's Nervura blood and nerve remedy was doing, I began to use it. I tell you Nervura is a great medicine. It took me out of my troubles and made me well."

It cures others, why not you? You can consult about your case without charge with Dr. Greene, 34 Temple Place, Boston, Mass., either by writing or calling.

N. E. SOUTHERN CONFERENCE

Providence District

Stoughton. — The friends of Rev. and Mrs. S. M. Beale will be glad to know that their daughter Esther, who has been very sick, having undergone a serious operation, is improving fast and expects soon to be at home.

Norwich District

Norwich, Trinity. — The revival meetings recently conducted by Mr. and Hampson-Hemus were crowned with the Divine favor, and resulted in much good. Many of the members were quickened by the Holy Spirit and more thoroughly furnished for service. Thirty-two have already been received on probation and fourteen have united by letter. The pastor, Dr. Caswell, speaks in the highest terms of the work of these evangelists, and believes that no more efficient helpers can be found in Methodism. They are now laboring in Danielson, where the field is ripe for the harvest. The Christmas entertainment at Trinity was largely attended and a great success. The Sunday-school has recently elected officers for the year, as follows: superintendent, Costello Lippitt, assistants, C. E. Haskell, Robert Ferguson and Mrs. Eva King; pri

mary superintendent, Mrs. Edwin Troland; assistant, Mrs. E. W. Caswell; secretary, James Parkinson; treasurer, C. L. Hopkins; librarian, C. W. Worthington. Mr. Edwin Troland, organist and chorister, and one of Trinity's prominent young men, has removed to Malden, Mass., having purchased a business interest in that city. He will be greatly missed in church circles in Norwich.

Norwich Town. — A new Richmond furnace was put into the church at Christmas. The day's celebration began with a 6 o'clock A. M. prayer-meeting, and all the services of the day were of unusual interest and profit. The pastor, Rev. J. S. Thomas, and family were generously remembered on the Christmas tree, as well as by generous donations to his table, at which eight children and two grandchildren sat down to the Christmas dinner. Watch-night was duly observed, and, to the joy of the pastor's heart, two backsliders returned to the Father's house; one of them professes to have experienced the blessing of perfect love. The Woman's Foreign Missionary Society connected with Trinity and Norwich Town met here, Jan. 12, Mrs. G. H. Bates presiding. Encouraging reports were presented by the officers regarding their work. Mrs. H. E. Silcox was elected collector in place of Mrs. Edwin Troland, who has removed from the city. An interesting program was rendered, and an excellent supper was served by the entertaining church.

Uncasville. — Ten days of pentecostal services, beginning with the new year, have resulted in great blessing to the church and community. Jan. 9, the pastor, Rev. W. C. Newell, baptized four persons, and on the closing evening almost the entire church were at the altar for consecration and several new converts sought and found Christ. Presiding Elder Bates lifted the people with one of his spiritually helpful sermons, Jan. 15. The fourth quarterly conference, by unanimous vote, requested Mr. Newell's return for the third year. Mr. Edward A. Palmer, a generous friend and supporter of the church, has recently died.

Mystic. — Rev. John McVay is encouraged in his work by increasing congregations at the Sunday and week-night services. The Ladies' Aid Society has remodeled the parsonage inside. A new wood-shed has recently been built. The heating of the church has been improved by extra steam pipes, and fifteen electric lights give brilliant illumination to the evening services. On a recent Sunday $204 were pledged to wipe out a deficiency on current expenses.

Noank. — This vigorous young society also enjoys the pastoral labors of Mr. McVay, and are one with him in desire and purpose to see Zion prosper in true spiritual power. At the last communion 2 were received by letter, and several more will be received at the next opportunity.

Thompsonville. — Rev. J. H. Buckey, pastor. New horse-sheds have been built at a cost of $271.25, and the bills paid out of a bequest left for this special purpose. The cantata, "The Coming of the King," was rendered by the choir on Christmas night with great success and drew a very large congregation. The Sunday-school is prospering under the efficient management of Hiram Oldroyd, who was recently re-elected to the office of superintendent. A normal class in connection with the Epworth League is using "Hurlbut's Normal Outlines" with interest and profit. A neighborhood convention of Leagues which was recently held here listened with great interest to Rev. C. F. Rice, D. D., of Springfield, who delivered a very helpful lecture on the topic, "Wanted." Nearly all the benevolent collections, including missions, have been taken, and show an increase in each over last year.

Putnam. — Rev. Jacob Betts carries the sunshine of optimism into all his work, and it is very infectious. His church has caught it, and hence the outlook is hopeful and encouraging for a new church building in the not distant future. Rev. N. W. Deveneau held two weeks of special services with this people with good success, and there is some talk of starting a French class-meeting. The pastor has recently received 4 persons by letter and 2 from probation.

Neighborhood Preachers' Meeting. — The January gathering was with Rev. and Mrs. H. E. Murkett, of Hockanum, Jan. 16, and was an occasion of delightful sociability. The grippe had forcible possession of Rev. J. H. Buckey, who was to have read a paper before the meeting; so the time was devoted to talking over the work and fraternal fellowship. Revs. W. S. McIntire and W. J. Yates were detained by sickness, and their presence was greatly missed. The presence of Rev. Jacob Betts and wife, and Rev. John McVay, whom the last revolution of the itinerant wheel removed from this vicinity, was an unexpected pleasure to their many friends.

Personal. — Rev. Walter J. Yates, of Rockville, has the heartfelt sympathy of his brethren in the ministry in the bereavement that has come to him in the death of his honored father, who passed away at Providence, R. I., on Christmas day. "My grace is sufficient for thee."

SCRIPTUM.

NEW HAMPSHIRE CONFERENCE

Manchester District

Personal. — Rev. C. F. Trussell died at his home in Wilmot, on Tuesday morning Jan. 17. He was a good man, and will be missed everywhere in his community, especially in the camp-meeting, of which he was secretary and treasurer, and for the success of which he has been for many years a tireless worker. The funeral services at Wilmot were attended Thursday, the 19th, by Rev. C. U. Dunning, of Franklin Falls. A suitable memoir will doubtless appear in due time.

G. W. N.

NEW ENGLAND CONFERENCE

South District

Boston, Tremont St. Church. — Rev. J. D. Pickles, Ph. D., is unanimously requested by the officiary of his church to return for the fifth year.

Worcester, Missions. — "Bishop" Alonzo Sanderson, notwithstanding mishaps that would daunt ordinary men, and the grippe as hard as the average, has managed to keep constantly in the field, and reports progress in all directions. In Leicester he has paid $100 on the debt, has raised another $100 for repairs, insurance, etc., and has well-attended meetings, day and evening. He ought to appear in your next "Evening Service" symposium. He conducts schoolhouse meetings in Greenville, Rochdale and Manville, where the very first Methodist seed in these parts was sown, and with an interpreter is making excursions among the recent Swedish settlers on the old hill farms. Mrs. Whittemore and Mrs. Taylor, devoted women and most active workers in Leicester, have both been very ill, but all are rejoicing at the prospect of their early recovery. At Lakeview he has a prosperous little church, with a membership working harmoniously. The Sunday-school, especially, is worthy of note. The Park Avenue body is active and vigorous. For three weeks extra meetings have been in progress, and whether led by pastor or people they are profitable. During the year he has raised towards the missions' debt over $1,200 and expects to make the amount an even two thousand before Conference. In addition to the foregoing sum, he has secured $400 for insurance, repairs, etc. Worcester Methodists are pleased at the knowledge that our indefatigable city missionary will not start for Manila till he has completely squared up all his interests here.

Laurel St. — Rev. H. H. Paine, pastor, has been suffering for more than a week from a severe attack of neuralgia, perhaps aggravated by his hard work in his extra meetings following the Week of Prayer. Fortunately a substitute was found on the 15th in the person of Charles W. Delano, of the Classical High School. The League recently passed a very entertaining evening in visiting a large number of European countries, yet they did not leave the vestry, thereby escaping all the discomforts of traveling.

Webster Square. — Miss Jennie E. Scott, of Pittsburg, Pa., last week told the people of the great

Irritable Stomachs

make irritable people. A food that is nourishing and that does not cloy the appetite is

Somatose

Somatose is a *Perfect Food, Tonic* and *Restorative.* It contains the nourishing elements of meat. Prepared for *invalids* and *dyspeptics* and those needing nourishment and a restored appetite. May be taken in water, milk, tea, coffee, etc.

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work of our denomination among the colored people in the South. It seems hardly credible that Methodists have contributed $12,000,000 to this great end since the war.

Coral St. — Our friends on the hillside feel quite happy in their newly-garnished vestry. It is swept and painted in a way to please all who love to see the Lord's house well appointed. On the 16th, Presiding Elder Mansfield came up and preached a sermon significant of this evidence of enterprise on the part of pastor and people. Wherever there is a Sanderson there will be found "Go" and the way to make it go. Following hard after the dedication came the annual Sunday-school supper, and with Yeaw and Trask to manage, it had to be a success. Pastor Sanderson and Supt. B. F. Sawyer talked to the gathering, and Mrs. Charles Hastings sang to the children. Also Miss Carrie Brown interested the little folks with some remarks specially for them. In the broken jugs, which had been brought in, were found $30. As an indication of good feeling it should be stated that Rev. John E. Hurlbut, of a neighboring Congregational church, assisted in the rededication exercises.

Trinity. — On the 9th inst. died John Templeton, one of the oldest members, 87 years old, of Vermont birth. He joined Trinity in 1859. The revival is still advancing and with happy results. The League is soon to experience one of Mrs. A. B. F. Kinney's pleasant receptions.

QUIS.

East District

Marblehead. — The fourth quarterly conference has been held. A delightful spirit prevailed, and the reports show a healthy and growing state of the church. Sunday congregations are large, especially in the evening, when the house is more than filled, many going away for want of seats. Jan. 1, a most satisfactory beginning was made toward grading the Sunday-school and providing a course of study in addition to the International lessons. The Epworth League is doing efficient work. Great benefit is being derived from a series of addresses by the local clergy, at the monthly meetings, upon some of the molders of Methodism. A Junior League of sixty members is reaching the front most effectively under the direction of Miss Mary S. Goodwin. The conference asked the return of the pastor, Rev. W. C. Wasser, for another year.

North District

Winchester. — At a meeting of the Ladies' Social Circle, Jan 19, after a very pleasant evening, Mr. J. F. Emerson, in behalf of the company, presented the pastor, Rev. C. E. Spaulding, and his wife with a handsome purse of money, and Miss Martha Tuttle presented Mrs. Spaulding with a beautiful bouquet. The Christmas bazaar held in December netted the Ladies' Society $280.

Boston Preachers' Meeting. — Rev. James Boyd Brady, D. D., delivered an address upon "Methodism Equipped for Action" that was received with much favor. Rev. H. T. Crossley sang with inspiring effect, "I Have Heard of a Saviour's Love." The resolution introduced a week before by Rev. A. H. Nazarian, in approval of the action of the Government with the Philippines, passed with only two dissenting votes.

U.

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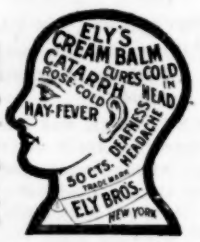
cleanses, soothes and heals the diseased membrane. It cures catarrh and drives away a cold in the head quickly.



Cream Balm is placed into the nostrils, spreads over the membrane and is absorbed. Relief is immediate and a cure follows. It is not drying—does not produce sneezing. Large Size, 50 cents at Druggists or by mail; Trial Size, 10 cents by mail.

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CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

West District

Springfield Preachers' Meeting. — Rev. John Mason, on Jan. 9, read an excellent paper on "Gladstone — A Character Sketch."

South Hadley Falls. — Revival meetings are in progress, the pastor being aided by an evangelist.

Amherst. — The pastor, Rev. J. R. Chaffee, was generously remembered at Christmas time, receiving from his Sunday-school class a revolving study chair, and from his congregation a full-sized, quartered oak, roll-top desk. Generous gifts were also made to Rev. Dr. Milton Waldo, a great helper in the work of the church, to Mr. Hemenway, the Sunday-school superintendent, and others.

Springfield, Trinity. — The pastor, Rev. A. C. Skinner, has been ill for a few weeks with grippe. On Jan. 1 the pulpit was supplied by Rev. Dr. J. O. Knowles, and on Jan. 8 by Rev. Dr. W. R. Newhall. He is cared for, during his illness, at the home of Mrs. Dexter Smith.

Grace. — The young men's class of Grace Church presented to their teacher, Rev. E. P. Herrick, an elegant Morris easy-chair as a Christmas present. The pastor and his family were otherwise generously remembered at the Christmas season. Revs. H. G. Buckingham and O. R. Miller have recently rendered excellent service in extra meetings at this church.

State St. — The annual New Year's turkey supper at State St. was a success. The presiding elder and family, and some of the city pastors, were present as invited guests. Dr. Seaman has a strong hold upon the affections of the people, and is making a deep impression as a preacher.

Wilbraham. — Rev. Lorenzo White died in Wilbraham, Saturday, Jan. 7. Funeral services were held in the Memorial Church on Wednesday following, prayer having been offered at the house by Rev. M. I. Howard, of the Congregational Church. The services at the church were in charge of the pastor, Dr. Thomas. Dr. J. O. Knowles read the 90th Psalm. Brief addresses were made by Principal Newhall, Dr. C. F. Rice, and Rev. E. P. Herrick, the last-named representing the West District Preachers' Meeting. The principal address was made by Dr. W. R. Clark, for more than half a century an intimate friend of Mr. White. He spoke of the latter as an educator, an author, and a pastor, emphasizing his humility, his modesty, and his warm friendship. Prayer was offered by Prof. R. Watson Cooper. The burial was in Woodland Cemetery. Mr. White leaves a wife and a son and daughter just coming to adult age; also, the writer understands, two daughters by a former marriage.

Westfield — West Parish (Mundale) and *Granville.* — The pastor, Rev. J. A. Day, is preaching an interesting series of sermons on "Bible Mountains." There is a very pleasant and harmonious condition of affairs on both parts of this double charge. Christmas brought to Mr. Day many tokens of the affection of his people. At Mundale the Epworth League has put the vestries into good condition. Mr. Day recently issued a large booklet called "Christmas Greetings." Some of the many friends of the late Thomas Cowles of Mundale have placed in the church a marble tablet to his memory. The exercises connected with the unveiling occurred on Sunday, Dec. 18, with prayer by the pastor, singing, and remarks by Rev. L. H. Dorchester.

Winchendon. — This church gave the customary Christmas concert, of which the local paper speaks in the highest terms. Death has taken five of the official members since the last Annual Conference session. Nevertheless, the work is increasing in interest. On Christmas Sunday 5 were received on probation. On the same Sunday the pastor, Rev. A. L. Howe, took the missionary subscription, and made a good advance over last year, notwithstanding that so many excellent givers have died.

Feeding Hills. — The reports to the fourth quarterly conference show the work in better spiritual condition than at the beginning of the Conference year.

South Worthington. — Rev. Russell H. Conwell, D. D., of the Grace Baptist Church of Philadelphia, who spends his summer vacation at this place, and while here is a constant attendant at the Methodist church, kindly remembered both pastor and people at Christmas time. Dr. Conwell sent a box containing fifty boxes of candy for the Sunday-school; Mrs. Conwell and some ladies from Dr. Conwell's Philadelphia church, who were attendants here last summer, sent another box of gifts for the members of the church and Sunday-school, such as dress patterns, ladies' lace handkerchiefs, ladies' shawls, bonnets, etc., also dolls and toys for the little folks. The young men's association of Dr. Conwell's church also sent a box containing 145 volumes for the Sunday-school library. At Christmas time the pastor was remembered with gifts from Rev. and Mrs. Conwell, and from the members of the South Worthington Church. At a recent meeting of the young people's society thirty-three were present, and all participated in the meeting.

West Worthington. — The young people's society have almost completed the fund for the new church organ which they propose to purchase. They kindly remembered the pastor with a Christmas gift of money. Rev. Henry C. Millington is pastor here and in South Worthington.

Millineague. — On Jan. 8 and 9 the tenth anniversary of the organization of this church was celebrated, with interesting services. Sunday, Jan. 8, Rev. H. G. Buckingham, the pastor, had charge of the morning service, and Rev. J. W. Fulton, of Ware, and Rev. Jerome Wood, of Newburyport, former pastors of the church, were present. Mr. Fulton preached from the text found in Philippians 3: 13. The usual Sunday-school service followed the morning sermon, and in addition to the regular exercises an address was given by George H. Hall, of Dalton, the school's first superintendent. At 3 P. M. the Junior League held their regular meeting and were addressed by Mrs. A. W. Baird, of Merrick. The anniversary meeting of the Epworth League was held at 5.45 o'clock, and those present listened to an address by O. L. Cowles, of Trinity Church, Springfield. In the evening Rev. Jerome Wood preached from 2 Tim. 2: 19. An historical address was given by Charles H. McKernon, superintendent of the Agawam Paper Co., and superintendent of the Sunday-school, from which these facts are taken: The church started from a meeting of a few people one Sunday in a hall in the Suffolk block on Front Street, which was fitted up for the purpose by the Agawam Paper Company in June, 1888. The first sermon was preached by Rev. G. A. Vieta, then located at West Springfield. The services were held from that time in the afternoon, and were conducted by Rev. J. W. Fulton. The church was organized Jan. 6, 1889, by Presiding Elder Eaton. After about one year, Rev. C. R. Sherman was placed in charge. On Feb. 24, 1890, the quarterly conference authorized the trustees to take steps for building a church. The total cost of the church, including land and furnishings, was $8,507, and when it was dedicated, on Dec. 16, 1891, there was a deficit of $2,591. Mr. Sherman was succeeded by Rev. Jerome Wood, who stayed four years. He canvassed the district for the Church Aid collection, and was very successful, obtaining $1,289. The spring of 1893 found the society in possession of a church and owing only $450 unprovided for. The basement of the church was finished and a parsonage built during that summer. Rev. H. B. King came to the church in 1895, and in 1898 he was succeeded by the present pastor, Rev. H. G. Buckingham. The present membership is 121. On the anniversary program was a neatly phrased anniversary poem by the pastor.

On Monday evening there was a general reception and reunion, with addresses by Presiding Elder Knowles, Rev. A. W. Baird, Rev. J. W. Fulton, Rev. Jerome Wood, Mr. Charles McKernon, and Mr. Walter J. Raybold. Mr. Raybold is the grandson of Father Hatch (Rev. W. H. Hatch) and the efficient chorister of "the best unpaid choir in this region." After the addresses the company adjourned to the parlors where light refreshments were served.

Nov. 6, 4 were received by letter and two on probation. On Jan. 1, despite the very inclement weather, a good congregation was present, and 3 were received into full membership. The pastor says: "This is one of the most delightful charges to serve in the Conference."

H.

MAINE CONFERENCE

Portland District

Newfield. — Rev. W. A. Nottage and wife have won the esteem of the people of this village, both church members and others. An effort to open another church was a complete failure. A genuine revival of religion will make this a strong charge.

Shapleigh. — Rev. John R. Remick has been appointed to supply this circuit until Confer-

ence. The writer found in a record of quarterly conferences held in the "thirties" this interesting item, which shows that the laymen of this circuit were loyal to Methodist usages: "Voted that Dr. S. be directed to instruct Bro. L. as to the difference between a preacher's and an exhorter's license, and request him to confine himself to the latter."

Group Meetings. — During the previous Conference year the preachers of this district held revival meetings together, three or four uniting. There was some objection on the ground that it kept some away from their own churches too many weeks. This year we are working by twos, and, so far as reported, with good results. One excellent feature of these meetings held in the summer and autumn is that the churches get into line for the more protracted efforts later in the year. It is hoped that after awhile the autumn months will become the revival season instead of the winter, when storms and the grippe interfere so much. E. O. T.

Lewiston District

Mechanic Falls. — Rev. A. Hamilton writes under date of Jan. 23: "Rev. A. W. Waterhouse, a dearly beloved brother and local elder, passed triumphantly to his reward Friday morning, Jan. 20. Brief commemorative services were held at Mechanic Falls, conducted by his pastor, assisted by Rev. W. B. Eldridge. The remains were then taken to Newfield, Maine, for interment."

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It makes a refreshing, cooling beverage, and is an invigorating tonic, soothing to the nerves.

CHURCH REGISTER

HERALD CALENDAR

Norwich Dist. Min. Asso. at Danielson,	Feb. 13, 14
Dover Dist. Min. Asso. at Greenland,	Feb. 13, 14
Providence Dist. Pr. Mtg. at Broadway Church, Providence,	Feb. 20-22

TO MEMBERS OF VERMONT CONFERENCE. — Brethren who expect their wives to accompany them to the next Conference session are requested to notify the pastor at Newport on or before Feb. 8. We want to know how many to provide entertainment for before we begin to prepare our directories or canvass the charge. Preachers whose names do not appear in the Minutes of the Vermont Conference for 1898, who expect to be present at the Conference, please also notify me before Feb. 8. Let all make their requests, and we will do our best to accommodate all. JOSEPH HAMILTON.

MARRIAGES

STEVENSON — PRAY — In Kittery, Me., Jan. 3, by Rev. E. W. Kennison, Carpenter Wilbur F. Stevenson, U. S. N., of the U. S. S. "Yosemite," and Mattie P. Pray, of Kittery.

FERGUSON — ARMSTRONG — At Hotel Exeter, Boston, Jan. 19, by Rev. Samuel E. Howe, Wesington Brewster Ferguson and Emilie Blanche Armstrong, both of Roxbury.

LANGMAID — CUTTINGE — In East Haverhill, N. H., Dec. 24, by Rev. M. Howard, William H. Langmaid and Julia E. Cuttinge, both of East Haverhill.

DORR — TRUE — In East Haverhill, N. H., Jan 3, by the same, Leon L. Dorr and Blanche L. True, both of Woburn, Mass.

BOSTON METHODIST PREACHERS' MEETING. — Monday, Jan. 30, at 10.45 a. m., Wesleyan Hall, Dr. Alexander McKenzie, of Cambridge, will deliver an address. All are invited. EX. COM.

ORGAN DESIRED. — Rev. R. L. Selle, pastor of Oak St. M. E. Church, Denton, Texas, wants to correspond with a church having a small pipe organ and wishing to dispose of the same. Give size, price, make, number of years in use, and condition of repair.

WANTED. — A position for an experienced janitor, a Christian man who can furnish the very best of references. Apply between 9 and 12 at the Morgan Chapel Employment Bureau, 91 Shawmut Ave.

LITERATURE FOR THE WEST AND SOUTH. — Many pastors and worthy members of our church, in remote parts of the West and South, are provided with much-needed literature through the agency of the Religious Periodical Bureau, conducted by the New England Conference Society of the W. H. M. S. By sending to the secretary, Mrs. E. L. Farr, 3 Highland St., Roxbury, Mass., those so desiring will be furnished with addresses to which to send papers or magazines regularly, after reading, or in bulk. Our church weeklies are most acceptable; the *Youth's Companion* is of great benefit in families where there are children; and any good literature will prove a blessing to those who could not have it unless provided in this way.

Money Letters from Dec. 17 to Jan. 14.

J C Ayer & Co, Almy, Bigelow & Washburn C L Adams, H M Ash, V A Allen, O Armstrong, J F Almy, A E Atkins. Walter Baker & Co, S O Benton, Mrs L Bosworth, Dillon Bronson, J H Bickford, L A Barrett, R L Bruce, C E Barker, O Buck, A B Bessy, Wm Briggs, Mrs J W Bartlett, G W Butters, J A Bowler, Mrs A F Boyden, Miss J M Brigham, Geo W Brown, J E Blake, R Bessom, C P Blackmar, D E Burne, Mrs E M Bartlett, W H Bryant, B K Barnard, Mrs H G Bartlett, Mrs H B Baker, Lillian Bartlett, Mrs J W Baker, M E Blackmer, H W Brown, Mrs M P Baggs, G S Battelle. O A Curtis, M B Cummings, Mrs N M Coolidge, Mrs G W Cilley, B J Chrystie, J R Chaffee, Mrs E Childs, S A Choate, Otis Cole, I E Chase, A C Crews, J F Cooper, W W Case, G E Chapman, C E Chamberlain, W M Cleaveland, E S Collier, J R Clifford, Mrs A K Church, D D Cotterell, Mrs J Cummings, E F Clark, C S Cummings, Mary A Clark, J T Clarke, F A Corey, J W Cotton, W Canham, D T Coffin, Mrs L S Clark, J R Chaffee, I H Carey, S F Clark, J F Cooper, J A Cummings, Mrs C W Chase, H D Carpenter, W T Chapman. David D Dana, Mrs C E Davis, L H Dorchester, Mrs H W Downing, A L Dearing, A E Draper, D W Dayton, Mrs M E Dunham, Mrs M DeLand, J M Durrell, Joseph Denison, W P Lord, W J Danielson, Mrs L H Daggett, M A Davidson, L M Dunton, J A Day. M A Ellis, H J Eaton, D L Evans, Miss M Eaton, T J Everett, Eaton & Mains, S D Elkins, W Ela, J W Eltzholdts. Miss L Fish, Mrs L M Fuller, E French, Mrs Thos France, H W Fiske, Mrs E K Freeman, W W Foley, J C Floyd, O A Farley, A H Fielder, J G Francis, C B Ford. C S Grover, F A Grainger, Mrs A W Gilman, Wm H Guild & Co, C M Gordon, Mrs A C Godfrey, F C Gould, C B Greenwood, Mrs E H Grant, W C Gordon, A Gillies. E L Harvey, C I Hood & Co, Mrs S L Henry, W J Heath, J Hartzler, B W Hutchinson, Mrs A A Howes, R F Huriburt, E Z Ham, J M Harris, S L Hanscom, L A Harding, F S Hoyt, W R Heath, B S Hager, Alex Hobbs, D P Holt, A E Hughes, Mrs A A Hobart, Thos Haworth, A A Hansford, J T Hooper, E H Hughes, A Howard, Mrs H Howard, W B Hastings, E C Harrington, C N Hinckley, M N P Hawken, M L Hamblet. J E Johnson, Jordan, Marsh & Co, S A Jones, Wm S Jones. C P Ketchem, Frank Killam, T L Kenyon, Mrs A C Knight, A W Kingsley, Alanson Kenney, A F Kimball. E B Lovejoy, F A Lewis, Wm L Linaberry, G I Lawrence, C J Ladd, E W Leighton, J F Leonard, E S Lewis, C W Lowell, T F Lane, Lowell City Library, Longley & Oliver. E E McCammon, J P Moore, C W Millard, M I Mowry, W H Meeker, W Millar, Mrs C W Mudge, A M Markey, G K Moore, Daniel Manjes, A M McDonald, E S Moore, H G McGlauflin, Mrs M Mace, F H Mitchell, Eugene Moore, A Muldoon, C H McElhiney, Stephen Merrill, W H Moore, T L McConnell, S P Mason, Miss E E Manwaring, L D Morse, Caroline McElroy, G E Metcalf, E M Mathews, A D Munk, H H Miller. H W Norton, J B Nichols, J W Nicholson, National Sub Agency, L V Newhall, M M Nansen, W H Nelson, A Y Nightingale. C M Odell. E R Perkins, Geo F Pool, Mrs A Potter, H M Parsons, H A Parkerson, S F Peddle, G R Palmer, A W Pottle, C C Phelan, J W Pearson, Mrs M M Preston, W A Poore, Thos Paine, E S Prince, G A Phinney, Pub Col Agency, E G Poland, Mrs S Paine, Perry Mason & Co, P C Powers, C F Parsons, E C Pettis, H S Powell, J W Presby, I H Packard. Mrs C Robinson, F C Rogers, J P Roe, M N Ryan, G P Rowell, M E Rogers, H Roissey, E M Ricker, F A Rowley, E A Robinson. C C Stratton, Mrs S Schofield, L Strout, John Segwalt, Mrs J E Steele, Shattuck News Co, Sampson's News Agency, G M Savage, Minna Stanwood, J F Sechrist, J W Smith, F K Stratton, O H Schoff, S Smith, A B Sault, Roscoe Sanderson, S C Shaw, E A Shedd, O C Sleeper, W S Studley, Mrs E J Safford, G E Stechert, Levi Seavey, A P Sweetser, Geo Skene, Mrs E J Summer, Subscription News Agency, J F Serex. E S Tasker, Mrs E C Turner, R E Tarbill, T D Tooker, C N Tilton, Mrs N Thistle, E D Taft, W S Tindale, Ezra Tinker, R E Thompson, S P Thompson, Mrs M H Todd, M A Tucker. W C Van Ness. Mrs M J Wyman, Mrs M C Witnam, S J White, W Wiggin, Mrs P E Walker, Mrs G Willard, Harriet Whitney, Mrs J E White, Mrs C A Weldo, S B Whiting, Mrs J Wilson, J E Watehouse, A T Wells. Y M C A, Stoneham. C F Noble.

The stomach and bowels are kept in a normal condition, and constipation is unknown in the baby fed on Mellin's Food.

Boston Methodist Social Union

Some three hundred people gathered at the American House to celebrate Students' Night of the Social Union. Through the munificence of Hon. E. H. Dunn some one hundred and fifty students, among whom were several ladies, with the professors of the Theological School of Boston University, augmented the usual attendance of the Union. It was an eventful occasion, brilliant and interesting in the extreme, and the view of the earnest faces was most inspiring. The central figure at the guest table was Booker T. Washington.

Grace was said by Prof. G. K. Morris. After the collation prayer was offered by President Warren. Following him came a solo by S. J. McWatters of the Theological School, which was very finely rendered. Twenty-four new members were elected to membership. Rev. C. E. Davis, of Lynn, read a protest against the admission of Congressman-elect Roberts to the House of Representatives, which was adopted. Resolutions in memory of F. J Duchemin, were passed. A paper recommending the ratification of the Peace Treaty was submitted by Mr. Francis A Perry, but was laid on the table.

President Flanders introduced Hon. E. H. Dunn, who was received with long-continued applause. He spoke very touching and fitting words of welcome to the students. A happy response was made by Rev. Wm. W. Lucas, of Augusta, Ga., a colored man and a student at the Theological School. Dean Buell responded for the faculty.

President Flanders then introduced Booker T. Washington, who was received with heartiest applause. Mr. Washington, who has spoken much in Boston and vicinity, took in general as his topic, "Industrial education as a saving factor in the development of the Negro race." He looked upon it as helping the Negro in his political and material condition. He deprecated any separation of the races in the effort to solve the Negro question. There is only one way to solve it, that is God's way, treating the Negro as a Christian. So long, he said, as his own people were low and degraded, so long it would be the excuse for dragging down white men. Heretofore, though the Negroes had been principally agriculturists, they had never been trained to scientific farming. In a careful and symmetrical way these people are now being trained by professors as skilled as those who teach them other studies. His object is to render the black man so skilful that he can compete with the white man even by machinery. The sum of the whole matter is that brains and skill must come into all work to make it a success. He showed how many occupations had slipped away from the black man because the white man possessed superior skill. The emotional nature of the black man prepared him to live in the next world rather than in this, while the white man is more apt to take a contrary view. His idea is for them to mix with their zeal and emotion habits of thrift and economy. Where they do this they become citizens of worth and value. In saving the black man you will save the white, for no race, however ignorant and degraded, can be harmed without harming the proudest, the bluest-blooded, the noblest.

Mr. Washington spoke with abounding eloquence and keenest flashes of humor, and held the uninterrupted and delighted attention of the large audience. The evening will long be remembered as a radiant spot among the many memorable occasions. It is a pleasure to record the impetus apparent in the growth of the Union.

W. P. A.

When you are nervous and sleepless, take Hood's Sarsaparilla. It makes the nerves strong and gives refreshing sleep.

What Whitaker's is abroad, the Tribune Almanac is in America. The number for 1899, a copy of which lies before us, is one of the largest ever issued by the *Tribune*, containing 352 pages and having a variety of new and interesting features. For a man who has occasion to refer in the course of a year to some book of reference for public statistics, the platforms of parties, the names and salaries of Government and State officials, and returns of the recent election in the several States and Territories, there is no more valuable source of correct information than the Tribune Almanac. Send 25 cents to the New York *Tribune*, and get a Tribune Almanac for 1899.

OBITUARIES

They have passed beyond our vision, the loved and lost of earth,
They have gained the high fruition of heaven's second birth;
No longing turns their raptured eyes to earth's brief fevered day,
For life in rarest beauty shines untainted by decay.

They gaze upon their Father, 'mid the glories of His throne;
They are changed into His image, and know as they are known;
While His wondrous love grows grander within each pardoned soul,
As tides of lower ocean fill each inlet as they roll.

Around them throng the loved ones who before them passed to light,
Whose graves made earth the lonelier, and dimmed its glory bright.
Oh, the rapture of the greeting where Death can never part!
Oh, the sweetness of reunion of loving heart to heart!

—*Anon.*

Hudson. — Mrs. Emma Martin, wife of Rev. Wm. Arthur Hudson, in charge of East Lempster and South Acworth, N. H., was born in Seaford, Del., Feb. 28, 1875, and died at the parsonage in East Lempster, Nov. 19, 1898.

Her parents and grandparents were earnest Christians and Methodists, and her whole life was evolved in homes of piety where helpful religious influences acted and reacted upon her. After attending Northfield Seminary, East Northfield, Mass., she married at the age of nineteen, her husband being at that time a student in Amherst College. She leaves two sweet children — Olivia Elvira Spry, born May 20, 1895, and Grace Evelyn Phœbus, born Oct. 16, 1896.

Mrs. Hudson was an efficient and sympathetic worker with her husband on his charge at Tuftonboro, N. H., and later at North Salem and East Hampstead. Her labors and unselfish devotion impaired her health, but after removal to their latest charge she seemed to grow stronger until February last, when she was caught and held down by a heavy barn door which had been blown from its fastenings. From the time of the accident she steadily failed, and finally consumption brought death and relief to her.

Mrs. Hudson served one year as president of the W. C. T. U. in East Lempster, organized by her, and was re-elected for the second year.

Her faith in God was clear and unwavering, and she went out with an assurance which was beautiful, comforting and inspiring.

Her hold upon the love and respect of the people was revealed in the large attendance and the tokens of grief at the funeral services, which were held in the church at East Lempster, conducted by Rev. Wm. H. Hutchin, who baptized Mrs. Hudson in her infancy, assisted by Revs. Josiah Hooper, Herbert D. Deetz, Edwin S. Tasker, and George B. Goodrich. In the cemetery near the church her dust awaits the resurrection trump.

Ober. — Seldom has the death of so young a person been the occasion of so extended and profound sorrow as in the case of Ernest Ober. He was the son of Theodore and the late Margaret Ober, of Beverly, Mass., and died, Jan. 4, 1899, at the early age of 18 years.

He was received into the Methodist Episcopal Church under the labors of Rev. W. A. Thurston, then pastor in that city. His religious life was clear and strong from the beginning, but took special prominence from the evangelistic tour in a Gospel wagon with his pastor and others through Essex County, speaking constantly in these services. His devotion to his Saviour was sweet and full, and his labors for others were earnest, loving and unremitting.

His conviction that it was his duty to preach the Gospel was early and inspiring, and he was on his second year of preparation at Wilbraham when the summons suddenly came. His family were able to render him but partial assistance, and to support himself at school he supplied the charge at West Ware, where he was highly appreciated. His exposure in winter weather, his zeal in his studies and in preaching the Gospel, and the extra work involved proved too heavy for his rather delicate organism, and his health suddenly gave way. Being invited to spend Christmas at the home of a schoolmate, while there he was attacked with hemorrhage. He was kindly and efficiently cared for, but at his request was removed to the Newton Hospital, where, in spite of medical skill and the best of care, he left his earthly prospects for heavenly fruitions.

The funeral services were held the following Sunday. The Methodist church was crowded to its utmost capacity, a hundred or more standing through the service. Never was gathered a more sympathetic audience. Hundreds of his school-fellows and acquaintances, to whom he was specially attached by his earnest, sympathetic ways, no less than his marked abilities, evinced their deepest sorrow in their tearful mood and by their presence and many floral offerings. Said one of them: "We all believed in him, he was so thoroughly good." The leading Congregational and Baptist churches tolled their bells in respect to his memory. Rev. W. N. Richardson had charge of the services, assisted by Rev. W. A. Thurston, who told of his early Christian life; by Principal Newhall, who paid a beautiful tribute to his memory — speaking of his fidelity as a student and his popularity among his associaties, of their flag at half-mast and the memorial service at the Academy then being held, their floral offering, and the Bible and Hymnal inscribed as a memorial to him for the future of the school; by Rev. W. L. Lockwood, who gave a very pathetic and appropriate estimate of his character, especially emphasizing his Christian fidelity, the sweetness and brightness of his religious experience, and his last triumphant hours, conveying also the dying messages of the deceased to his many friends; and by Rev. Geo. Whitaker, D. D., who led in the closing prayer. With the benediction of the pastor and the last look by nearly the entire audience, by sad but comforted hearts and the deepest sympathy of the entire community were borne away the remains of one of the most promising and tenderly loved young men of the city and school. W.

Crawford. — Erastus Abel Crawford was born in Norfolk, St. Lawrence County, N. Y., March 28, 1824, and died in Dover, N. H., Oct. 21, 1898, aged 74 years, 8 months and 23 days.

His father, Erastus, went from New Hampshire to Norfolk a few years before this son was born, and died in the May after, leaving a widow and two sons. When a small boy Erastus came to New Hampshire to live with his grandfather, in the now famous Crawford Notch. Abel Crawford was then known as "The Veteran Pilot of the White Hills." Erastus assisted his grandfather at the hotel and as guide to travelers when there were only bridle-paths up the mountains. At the age of twenty he came down to Rochester, N. H., and spent a year in an academy, and then entered the service of the Great Falls Manufacturing Company, where he soon became overseer of one of the departments.

He was converted in youth and was an earnest and efficient Christian worker through his entire life. He was in the great revival of 1850-'51, under the pastorate of Rev. James Pike, and had a large number of the converts under his care as class-leader. We have never known a better class-leader. He served in that office for nearly or quite half a century.

During the war for the Union he was a sutler in the army, and was noted for his kindness to "the boys," not trying to fleece them to enrich himself. In 1870 he established a fire insurance business in Great Falls (now Somersworth) and in 1885 moved to Dover and opened a branch office which he occupied until his death.

He was twice married — first to Miss Jane S. Porter, Dec. 24, 1846. They had one son, Charles A., who died before he was twelve, and the wife died in Dover, March 14, 1896. His second marriage was with Miss Alice M. Osgood, of Fryeburg, Me., March 28, 1898.

The writer became acquainted with Mr. Crawford when appointed to High St., Great Falls, in April, 1865. He was then a class-leader and Sunday-school superintendent. The friendship then established has continued through all the years since. He has loved the church and the ministers and spent much of his time with them. Since he came to Dover he has been active in Y. M. C. A. work, serving as president several years, and was also prominent in State and county Sunday-school work. He will be greatly missed at Hedding. He was in the city council one year and alderman one year. In 1892 he represented his ward in the State legislature. He was a delegate to the General Conference of 1888, and also to the World's Sunday-school Convention in London, in 1892.

Mr. Crawford was a magnificent specimen of physical manhood. He was six feet and four inches tall, and well-proportioned. He assumed no false dignity, but was genial, sweet-spirited and accessible to all. He suffered much during the last two years of his life, but rallied from severe attacks, and went to business with the energy of a young man. We never thought of him as old.

The funeral services were largely attended and very impressive. Rev. James Thurston offered the prayer at the house; and at the church, after the lessons read by his pastor and Rev. S. C. Keeler, and resolutions of the quarterly conference read by J. T. W. Ham, Revs. D. C. Babcock, C. U. Dunning, J. W. Adams, G. L. Collyer and J. E. Robins paid tributes to his memory in the order of their service as his pastors. His body was laid to rest by the side of his first wife, in Forest Glade Cemetery, Somersworth.

D. C. B.

Morrison. — Sad were the hearts of our community Christmas morning, for a noble Christian man had passed to the reward of the just. Death strangely disturbed us in the departure of George G. Morrison, for he was active and loyal in all the interests of Methodism and for many years a faithful class-leader and superintendent in the Sunday-school. He was ever constant, unless sickness prevented, in his attendance on the Sabbath service and the connectional meetings of the church, a faithful searcher of the Scriptures, well-informed on the general interests of church and state, a long-time subscriber and attentive reader of ZION'S HERALD, deeply interested in missions and the work of the church at large, having these interests on his heart and voicing them continually in his prayers. He has gone from the labors of life to higher opportunities and richer environment. This event, which causes the many relatives and friends such unspeakable sorrow, just across the border must be occasion of intense, holy joy.

Though frail physically, God spared him to the good age of nearly seventy-six years. He has exchanged bodily weakness for spiritual might. With a consciousness of increasing infirmity, his interest grew deep and intense for the salvation of those around him. His last prayers may God be pleased to answer! His work was done and well done. Naturally of a joyous and exuberant temperament, he made his house a home indeed to the preachers of the Gospel. Here a most cordial welcome always awaited them. Appreciating the pleasant side of things, he derived a keen zest from the ordinary ongoing of affairs, and he was a wise counselor, with a bit of cheer for discouragements. His long day of satisfaction is ended here, but begun in heaven.

The loved remains were carried to Bradford, Vt., and placed beside the cherished ones gone before. Light fell over the grave in a glorious beam as we laid him to rest, and a great light of hope in Christ glowed in our hearts, for we believed, with a complete persuasion, that all that was noble and Christlike, all that made him a manly overcomer, still lived. His faith was a

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NEWS OF THE WEEK

Wednesday, January 18

— The President announces to the Cabinet his intention to court-martial Commissary-General Eagan.

— The Cuban cabinet is entering on its duties satisfactorily.

— Public funeral services for the late Hon. Nelson Dingley, held at Lewiston, Me., were largely attended.

— Matthew S. Quay receives thirteen votes less than a majority on the first joint ballot for Senator at Harrisburg, Pa.

— Death of John Russell Young, the librarian of Congress.

— Foster M. Voorhees inaugurated governor of New Jersey.

— Amendment for absolute control of the Nicaragua Canal defeated in the Senate; House passes the Navy Personnel bill.

— Funeral in the City of Mexico of the late Minister Romero.

— Austrian Reichsrath reassembles; turbulent scenes follow.

— Malietoa declared King of Samoa by Chief Justice Chambers; a battle follows between his followers and those of Mataafa, in which the latter wins.

Thursday, January 19

— The transport Grant sails from New York for Manila *via* the Suez Canal; she is the first American troopship to go through the Mediterranean.

— Gen. Merritt is ordered as president of the Eagan court-martial; there are thirteen members; it is to meet on or about Jan. 25.

— The Illinois Legislature adopts a resolution thanking Miss Helen M. Gould for her work during the war.

— Hon. Sereno E. Payne is to succeed Hon. Nelson Dingley as chairman of the committee of Ways and Means.

— Maine House of Representatives passes unanimously a resolution for the ratification of the treaty of peace, and invites the President to visit Augusta.

— Sanitary census of Havana being taken under General Ludlow's orders.

— Mrs. Leonard Wood is forming a Society for the Prevention of Cruelty to Animals in Havana.

— The bonded debt of Havana appears to be $3,000,000 more than previously estimated.

— James R. Sexton, the commander of the G. A. R., is seriously ill.

— Prominent Americans cordially received at the court reception in Berlin.

— Swedish Parliament opens; plans to increase national defences.

Friday, January 20

— The Philadelphia ordered to Samoa to protect American interests; Great Britain orders three more cruisers there.

— The new charter of San Francisco approved by the Senate and Assembly; empowers the mayor to appoint and discharge city officials and to control municipal funds.

— The Senate confirms the nomination of Hon. Joseph H. Choate to be Ambassador to Great Britain.

— First party of Doukhobortsi arrives at Halifax.

— The Senate votes to amend the Nicaragua Canal bill by providing that not more than $20,000,000 shall be paid out by the treasury during any one fiscal year; the House discusses the Post-office appropriation bill.

— The reputed ashes of Christopher Columbus, recently removed from Havana, have reached Seville, Spain, where a demonstration was made in honor of his memory.

— Stormy scenes in the Austrian Reichsrath over a motion looking toward the impeachment of the entire cabinet.

— Convention between England and Egypt as to the government of the reconquered province of the Soudan said to have been signed in Cairo.

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Saturday, January 21

— The hospital ship Relief ordered to Manila as an ambulance ship; the Panama, captured from the Spanish, to be made into a cable ship for the Philippines.

— Chief Surgeon Daly testifies before the War Investigating Committee that chemicals were used to preserve the beef, and that they were unsuccessful.

— Maine Senate passes unanimously the House resolution favoring expansion.

— The 6th Massachusetts regiment mustered out.

— Baltimore & Ohio receivers order 5,000 more cars from one company.

— House Coinage committee adopts the Hill bill making the gold dollar the standard.

— Imperial forces of Morocco put down the Tafilet rebellion, beheading the son of the chief rebel, and other leaders.

— City of Ku Yung, in the province of An Houi, besieged by rebels; the rebellion is spreading.

Monday, January 23

— The Astor Battery arrives in New York, from Manila, via San Francisco.

— General Leonard Wood sails from New York for Havana where he will consult with General Brooke before proceeding to Santiago.

— Adjourned meeting of the National Prison Congress in session at New Orleans.

— Dr. Hillis, of Chicago, accepts a call to Plymouth Church, Brooklyn.

— Plans perfected for practice marches of the American troops through Havana Province.

— Senate passes the Nicaragua Canal bill.

— Conflicting reports concerning the Pope's health.

— The decree signed making General Lord Kitchener Governor-General of the Soudan.

— Duke of Abruzzi, nephew of the King of Italy, is preparing an expedition to the north pole.

Tuesday, January 24

— The transport Manitoba sails from Savannah for Havana with six troops of the 7th Cavalry.

— Secretary Alger creates a Colonial Commission to help him in the work delegated him by the President.

— Mrs. Bridget Fox, the oldest resident of Lowell, Mass., dies, aged 105.

— Lively time in the Senate over the promotion of Rear-Admirals Sampson and Schley.

— It is reported from Berlin that Mataafa has been recognized as King of Samoa by the American and English consuls; Herr Raffel is to be recalled; the Kaiser expects a peaceful solution of the difficulty.

— Russian Doukhobortsi leave St. John for Manitoba.

— Report that Aguinaldo has proclaimed the Philippine republic at Malolas; no demonstration as yet in Manila.

Wesleyan Academy Reunion

The annual reunion and banquet of alumni and former students of Wesleyan Academy, Wilbraham, took place at the United States Hotel, Boston, Thursday evening, Jan. 19. After a social hour, the company to the number of sixty or more gathered about the tables. Grace was said by Rev. C. A. Littlefield, of Chelsea. Hon. F. O. Barnes, of Chelsea, president of the Boston Association, presided and very happily introduced the speakers — Bishop Mallalieu, Rev. W. R. Newhall, D. D., the present principal, Hon. Mr. Buck, and Miss Mary Hall, attorney, Mr. Brown, of Brown University, and Dr. H. O. Marcy — all former students of the Academy. Reminiscences of the institution and its present needs formed the chief topic of the addresses, the advantages of an addition of $200,000 to the endowment fund being strongly urged.

New officers were elected, the Association departing radically from its usual custom in choosing an entire officiary from the lady members. Miss Louise Manning Hodgkins is the new president, with a large and able staff of assistants.

The third Thursday in January has been fixed upon as the permanent date for the annual meeting, and all former students of the Academy are urged to reserve this date and plan to attend next year.

The Jacob Sleeper fellowships in Boston University were conferred on Monday, at a meeting of the board of trustees, upon Freeman M. Josselyn, appoined by the faculty of the College of Liberal Arts department, and Rev. Edgar J. Helms, of the School of Theology. The former will pursue his studies in Germany next year, and Mr. Helms will study sociology in institutional church work, and will take an advanced course along these lines in Germany.

A Good Argument

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